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An introduction to the study of
Hebrew

BOOKS FOR BIBLE STUDENTS.

Edited by the
REV. ARTHUR E. GREGORY.

AN INTRODUCTION TO THE STUDY OF HEBREW.

By J. T. L. MAGGS, B.A.

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AN INTRODUCTION

TO THE

STUDY OF HEBREW:

*CONTAINING GRAMMAR, EXERCISES
AND READING LESSONS.*

BY

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PRIZEMAN IN HEBREW AND NEW TESTAMENT GREEK,
LONDON UNIVERSITY.



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"A quiver full of steel arrows, a cable with strong coils, a trumpet of brass crashing through the air with two or three sharp notes, such is Hebrew. A language of this kind is not adapted to the expression of philosophic thought or scientific result or doubt. The letters of its book are not to be many, but they are to be letters of fire. The language is not destined to say much, but what it does is beaten out upon an anvil. It is to pour floods of anger and utter cries of rage against the abuses of the world, calling the four winds of heaven to the assault of the citadels of evil. Like the jubilee horn of the sanctuary, it will be put to no profane use; . . . but it will sound the notes of the holy war against injustice, and the call of the great assemblies; it will have accents of rejoicing, and accents of terror, it will become the clarion of the neomenia and the trumpet of judgment."—ERNEST RENAN.

neomenia

PREFACE.

IN the preparation of this Manual I have sought not only to produce a book that may be of use to Hebrew classes, but have constantly kept in mind the needs of private students who have not the advantage of a living and present tutor. I have endeavoured to avoid the opposite errors of undue minuteness and of extreme meagreness, and thus, without bewildering the beginner, to give him an adequate knowledge of the peculiarities of Hebrew grammar.

In most instances Hebrew words have been carefully transliterated according to the Table upon p. 11. This will serve as a guide to the pronunciation, and also give assurance to the student that he has recognised the characters and the syllabication of the words. This transliteration has not been carried out in the case of Hebrew grammatical terms, which have the spelling usually found, as *Metheg*, *Sheva*; except that Qoph has been represented by *q*, and the sign ' has been used in the names of verbal modifications as a reminder of the presence of Ayin in the original paradigm verb (§ 68).

As a rule the passages quoted have been taken from the Pentateuch, and by preference from the first chapter of Genesis, or the story of Joseph, chaps. xxxvii., xxxix., xl. etc. Wherever chapter and verse only are quoted, as xxxvii. 1, the reference is to Genesis.

As to the methods of study.¹ The Elements should first be thoroughly mastered, and the exercises carefully worked out. It is probable that some points will seem obscure at first, but these will become plain upon further practical acquaintance with the language. On a first reading of the book, chaps. viii., xi., and xiv. may be omitted, or, if read, should be subsequently carefully revised, when very much that appeared obscure will be found clear.² The student should, upon the completion of the Elements, work through the Reading Lessons so far as they bear on the pronunciation of the words, or exemplify the Elements (length of vowels, Dagesh, syllabication, etc.). He may also, as a guide to the pronunciation, and by way of familiarising himself with Hebrew forms, commit to memory the transliterated column of Paradigm A.

Having gone through the Pronoun and Article, the Regular Verb

¹ The writer may refer to two papers on "How to begin the Study of Hebrew," published in *The Preacher's Magazine* for February and March 1893, as treating more fully upon methods of study. and also containing hints as to Lexicons, Grammars and Texts.

² § 26 is inserted for reference from time to time.

requires to be *mastered*. This is the longest memoriter task, and it *cannot be too well done*.¹ Chaps. xvii.-xix., with the exercises, should be carefully studied and understood. Chaps. xx. and xxi. should be carefully read, but must be revised and acquired later.

The so-called Irregular Verbs must now be dealt with. This task is different from that presented by the Irregular Verbs of the Greek language. The student may be said to construct deviations in form for himself, according to rules which are based upon the nature of the consonants, syllables, etc. The chapters upon the Irregular Verbs must be taken as a verbal comment upon, and a companion to, the Paradigms. The Paradigms are so printed that they will lie open before the student as he reads the sections which explain them. They should be constantly referred to for every variation from the normal forms as these are described in the rules, while every divergence should in turn call attention to the rules which give the laws of the deviations. This conformity to law in the Irregular Verbs will be brought out by the construction of Paradigms of the verbs given in the exercises. The remaining parts of the grammar will present no serious difficulty.

While reviewing the whole book, and especially those parts left for revision and mastery, the student is now prepared to begin work on some part of the Old Testament—working diligently at the text with the help of Grammar and Lexicon, and analysing the forms according to the examples shown in the Reading Exercises. The drudgery of the study of the Elements and Accidence will soon be forgotten in the delight of reading the ancient Scriptures in the very language used by the prophets and the psalmists, in the words which our Lord Himself used when in the synagogue at Nazareth “He stood up for to read.” A thousand delicate distinctions and deeper meanings are laid open to the Hebrew student which must be lost even in the very best English commentary. My little book is intended to serve as an *Introduction*. I trust many of those who use it may find it a stepping-stone to further study.

In conclusion, I must acknowledge with sincerest gratitude the invaluable help I have received from the Rev. Dr. Moulton of Cambridge and Professor Findlay of Headingley, who have with great kindness and care read the proof-sheets, and have furnished me with many most valuable suggestions which are embodied in the text.

J. T. L. M.

Jan'y. 31, 1894.

¹ It may simplify the learning of the Paradigms if the student will mark with an asterisk the *typical* forms; as Qal pf. sing. 3 m., 3 f., 2 m., pl. 2 m. Impf. sing. 3 m., 2 f., pl. 3 f. This will show that many forms are repeated with little or no variation.

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PARADIGMS.

ABBREVIATIONS.

abs.—absolute.	Hiph.—Hiph'il.
act.—active.	Hithp.—Hithpa'el.
c. or com.—common.	Hoph.—Hoph'al.
cons.—construct ; but	m. or masc.—masculine.
Vav cons.—Vav consecutive.	Niph.—Niph'al.
D.—Dagesh.	part. or partic.—participle.
f. or fem.—feminine ; but	pass.—passive.
f. after Dagesh— <i>forte</i> .	pers.—person.
impf.—imperfect.	pft.—perfect.
impv.—imperative.	Pi.—Pi'el.
inf.—infinitive.	plur.—plural.
f.—the next following section.	Pu.—Pu'al.
ff.—two or more sections next	sing.—singular.
following.	suff.—suffix.

Maggish

CHAPTER I.

THE HEBREW LANGUAGE, ITS AFFINITIES AND HISTORY.

§ 1. HEBREW is one of a family of languages known as Semitic or Shemitic, from the fact that in the "table of nations," in Genesis x., the nations speaking these tongues have their descent traced to the patriarch Shem. These peoples, for the most part, had their seats in the south-western corner of Asia. But an offshoot of this family seems to have emigrated into Abyssinia, while the Phœnicians in their trading expeditions bore the language along the northern coast of Africa (at Carthage lasting through the first four Christian centuries), and probably into their European colonies.

These languages may be divided into four groups. There is (1) an Eastern group or branch, the newly deciphered *Babylonian* of the cuneiform inscriptions. (2) The Northern or Aramaic branch contains a larger number of members. It embraces the *Samaritan* dialect; the dialect of Edessa, in which were published several important versions of Scripture, and an extensive Chris-

tian literature, the *Syriac*; and a Jewish variety of the same, which is found in the *dialect of the Babylonian Talmud*. The Western member of this branch is found in varying forms and degrees of purity in the so called *Chaldee*, in which language we have in the Old Testament two words in Gen. xxxi. 47, one verse in Jer. x. 11, and more extensive portions in Ezra iv. 8 to vi. 18, and vii. 12-26, and Dan. ii. 4 to vii. 28; in the *dialect of the Targums*, or translations of the Old Testament for Aramaic-speaking Jews; and in the *dialect of the Palestinian Talmud*. (3) The South Semitic group had for its chief members *the Arabic*, one of the last of this family to appear in literary form, and living still, though not in its classical purity; and *the Æthiopic*, which is represented to-day by degenerate dialects. (4) The Middle group contained the *Hebrew*, of whose history more must be said shortly; the *Phœnician*, which as the tongue of that great trading nation must have had a commercial value and extension in contrast with its scanty literary remains; and the recently discovered *Moabite*.

§ 2. These languages possess certain common characteristics, among which may be named: the constitution of roots from three consonants; a tense system of two forms only; and in the noun the use of only two genders; the use of suffixed

fragments of the pronoun to express the object after the verb and the possessive pronoun; the virtual absence of compound nouns and verbs; the expression of shades of thought by internal changes; and the simplicity of the syntactical system of co-ordination rather than subordination of members. It is widely accepted that the various scripts of the Semitic tongues arose from one parent form, which was probably a modification by the Phœnicians of the cursive form of Egyptian writing, which was originally pictorial. Even in the present form of some of the Hebrew characters the pictorial origin of the character, as contained in the name, may still be recognised, *e.g.* in Vav, Lamed, Shin, Qoph; others can only be traced in more ancient and less modified forms. In these languages, with the exception of the cuneiform and Æthiopic, the writing runs from right to left, and it can hardly be doubted that in these cases the exception is due to non-Semitic influence.

§ 3. The Hebrew character used in the synagogue rolls and in our printed editions is not that employed by the Old Testament writers. They used a more primitive form, similar to that of the Samaritan alphabet; it is found in use upon the coins of the Maccabees, and even upon those issued during the insurrection of Bar-Cochba, A.D. 135; though in the latter case almost

certainly, and in the other perhaps to some extent, they were used to revive, by means of these old tokens, the national sentiment. The Assyrian or square character which is in use to-day was probably introduced in the third or fourth century before Christ; and, after being for a while used simultaneously with the older, attained to general use before the Christian era.

§ 4. The Biblical Hebrew literature may be divided into two great periods. The earlier or *golden* age stretches virtually over a millennium from Moses to Ezekiel. Within so vast a period we might have expected to find a far greater grammatical dissimilarity than actually exists. Varieties of style can, of course, be detected among so many writers. But the pen of the editor-scribe seems to have expunged, not entirely, but for the most part, archaisms in grammar and dialectic forms. The second or *silver* age embraces the period from the return from exile to the close of the canon. The books composed in this time show a decided Aramaic colouring, by which, indeed, some of the later compositions of the golden age were tinged. Within both of these periods we may detect a poetic style, marked by rhythmic parallelism and by the presence of unusual words, of words in unusual meanings, and of unusual grammatical forms and syntactical relations.

CHAPTER II.

THE ALPHABET.

§ 5. THE Hebrew alphabet contains twenty-two letters, all of which are consonants; the vowel sounds being for the most part represented by an independent system of marks (see § 8). The forms, the approximate sounds, the names, the meanings of the names, the numerical values of the letters, together with the signs by which in this Grammar Hebrew words will be transliterated, are given below. Notes upon particular letters will be found in § 7.

Hebrew is written from right to left.

It is impossible to give more than approximations to the sounds of any language, especially of one so remote from our family of speech.

Further notes on the gutturals and other consonants will be found in chapter xii., and will be introduced from time to time as occasion arises.

To gain familiarity with the consonants, the student is advised to copy out from his Hebrew Text the consonants of several verses, *omitting the vowel points*, and to supply these with name and approximate sound. If the characters be arranged in columns, the name can be placed on one, the sound on the other side.

§ 6. THE ALPHABET.

6

THE ALPHABET.

Letters.	Sound.	Name.	Meaning of Name.	Sign.	Value.
א	a soft breathing	Āleph	Ox	,	1
ב (בּ)	<i>b</i> (<i>bh</i> or <i>v</i>)	Bēth	House	b (bh)	2
ג (גּ)	<i>g</i> in <i>got</i> (<i>gh</i> in <i>ghost</i>)	Gūmel	Camel	g (gh)	3
ד (דּ)	<i>d</i> (<i>dh</i>)	Dāleth	Door	d (dh)	4
ה	<i>h</i> aspirated	Hē	Window	h	5
ו	<i>v</i>	Vāv	Nail	v	6
ז		Zāyin	Weapon	z	7
ח	<i>ch</i> in <i>loch</i> or German <i>Pracht</i>	Chēth	Enclosure	ch	8
ט	<i>t</i> sharp	Tēth	Serpent	t	9
י	<i>y</i> in <i>yet</i>	Yōd	Hand	y	10
כ (כּ)	<i>k</i> (<i>kh</i>)	Kaph	Palm of the hand	k (kh)	20

ל	l	Lamed	Ox-goad	l	30
[ב]	m	Mēm	Water	m	40
[ג]	n	Nūn	Fish	n	50
ד	s	Samech	Prop	s	60
ה	q'	Āyin	Eye	'	70
(ז)[ח]	p (ph = f)	Pē	Mouth	p (ph)	80
[ט]	ts in mats	Tsādē	Fish-hook	ts	90
ק	k, deeper and more guttural than Kaph	Qōph (Kōph)	Poll of the head	q	100
ר	r	Rēsh	Head	r	200
ש	sh	Shīn	Tooth	sh	300
1 ש	s	Sīn		s	
(ת)	t (th)	Tav	Cross	t (th)	400

¹ The small point to right or left of ש is called its *diacritic* point.

§ 7. The following classification is made on physiological grounds:

Gutturals, א ה ה ע, with which ר is closely allied.

Palatals, ק ב י ג.

Linguals, ט ל נ ט ד.

Dentals or sibilants, ש צ ס ז.

Labials, פ מ ו ב.

Another class is that of the liquids ר נ מ ל.

Five letters have a different form (shown within the square brackets) whenever they occur at the end of a word.

Six characters, ב ג ד כ פ ת, known from the initial letters of their names as the BeGaDKePhaTh, have two sounds, distinguished by the presence or absence of a dot or point in the middle of the character. This point is known as *Dagesh lene*. See § 17. When written without the point these six letters have an aspirated sound; e.g. ב = *bh*, pronounced *v*; with the point ב is *b*. In each case the aspirated form, the pronunciation, and the printed representation are placed in ordinary brackets. Thus (ת), (*th*) sound, (*th*) sign.

Hē is sometimes found with a point. This must not be mistaken for Dagesh; it is a sign that the letter retains its consonantal value, and is not quiescent. This sign is known

as Mappiq, and Hē with Mappiq will be printed ḥ.

The most noteworthy natural or physiological group is that of the gutturals or throat letters. If the stream of breath flows at once softly and clearly there arises the weakest guttural Aleph, "indicating that very slight, almost imperceptible, movement of the vocal organs which the Greeks represent in writing, though only at the beginning of a word, by the *spiritus lenis*," which has also been compared to our *h* in hour. A harder breathing is the aspirated Hē, the *spiritus asper* of the Greeks. If the epiglottis is rubbed by the breath, there arise Chēth and Ayin. Ayin is the most disputable sound of any. By some the sound is entirely neglected. Others pronounce it as *g*, or a strongly aspirated *gh*. By many Jews it is pronounced as *ng*; but this is disallowed by most modern grammarians. It has been described as a strong guttural, modified by a *g*-sound; or as the melting of *g* and *r*, and so represented by *gr*. The sound cannot be written down; perhaps the best the student can do is to practise rolling an *r* at the same time that he pronounces a *g*, or he may pass it over as unpronounceable.

Qōph is a *k*-sound made very deep down in the throat; while *q* is used to represent it, it must not be confounded with the English *q* in queen.

CHAPTER III.

THE VOWELS.

§ 8. HEBREW contains ten full vowels, five short and five long, and four extremely shortened or volatilized sounds derived from full vowels. The latter are the Shevas (§ 11), and are sometimes, but incorrectly, called half-vowels. On the following page are the signs, names, and values of the vowels; the horizontal line representing the consonant to which the vowel belongs, and indicating the position in which the vowel is placed.

Of these Cholem is written above its consonant, Shureq in the bosom of its accompanying Vav. The other signs are placed below their consonants. Cholem is often written without its Vav, and Chireq-gadol without its Yod. *Occasionally* the long *u* is represented by the sign for Qibbutz, and long *i* by that for Chireq-qaton. A more serious difficulty is that long *a* and short *o* are represented by the same sign. The rules for distinguishing them will be given later on; for the present the student may rest in the assurance that the prac-

§ 9. THE VOWELS.

Character of Sound.	Length.	Name.	Sign.	Approximate Sound.	Sign in Transliteration.
A	Short	Pāthāch	—	a in cat	ă
	Long	Qāmets	—̄	a in father	ā
I	Short	Sĕgōl	—̇	e in let	ĕ
	Long	Tsērē	—̄ or —̄̇	a in fate	ē
	Short	Chireq-qātōn	—̇	i in bit	ĭ
	Long	Chireq-gādōl	—̄ or —̄̇	i in machine	ī
U	Short	Qāmets-chātūph	—̇	o in doll	ō
	Long	Chōlem	—̄ or —̄̇	o in note	ō
	Short	Qibbūts	—̇	u in bull	ū
	Long	Shūreq	—̄ or —̄̇	oo in cool	ū

tical inconvenience is less than might be supposed, and that no doubt will be left in any Exercise.

§ 10. The vowels are pronounced after the consonants to which they are attached; *e.g.* בִּי *bī*, בּוֹ *bo*. The only exception is with the gutturals ע ה הָ. Whenever one of these stands at the end of a word after any long vowel except Qamets, a Pathach is placed under the guttural, but is pronounced before it; *e.g.* xxxix. 2. מַצְלִיחַ *māts-lī-āch*, רוּחַ *rūāch*, “spirit.” This is called Furtive Pathach.

The only vowel which commences a word is ו; see Particles.

If Cholem immediately preceding or following the letter ש be written without Vav the vowel point will coincide, in the former case with the diacritic point of Shin, in the latter, of Sin; thus Gen. xlv. 10, גֹּשֶׁן *Gō-shēn*, but Deut. iv. 42, שֹׂנֵא *šōnē*, “hating.”

When ש has a point on each side שׁ it is read *ōs* if it has a vowel beneath it, or if it is final; otherwise it is read *shō*; thus בֶּשֶׁם is *bō-šēm*, שׁוֹד is *shōdh*.

Familiarity with the vowels should be obtained by writing down the consonants, and then supplying them with the successive vowels; either uttering or adding the pronunciation: בַּ *bā*, בָּ *bā*, etc.

CHAPTER IV.

SHEVA.

§ 11. EVERY Hebrew consonant, unless it is the final consonant of a word, or quiescent, *e.g.* בְּרֵאשִׁית (which illustrates both exceptions), will have either a vowel or Sheva, *e.g.* i. 2, וְהָאָרֶץ v'hā'ārêts. The sign of Sheva is two dots, thus —̣̣. There are two principal kinds of Sheva, which are to be distinguished as under :

§ 12. I. THERE IS VOCAL OR MOVABLE SHEVA.

This is the faint, indistinct sound arising commonly from the loss of a previously existing vowel in consequence of a slurred pronunciation due to internal changes. Frequently this is described as the *volatilizing* of the full vowels; *e.g.* i. 16, הַמְּאֹרֶת hām-m'ō-rōth, where the Sheva arises from the Qamets of מְאֹרֶת mā'ōr, which in the plural is shortened or volatilized to Sheva. It may be compared to the obscure sound which is found with varying distinctness in the pronunciation of “dark'ning,” “int'resting.” Since it is not

to be reckoned as forming a syllable, it will be represented in transcription by a point between letters and above the line, thus $\text{בְּ} = b$.

NOTE. — The consonant with Sheva is regarded as the first consonant of the syllable formed by the following consonant and full vowel; i. 11, פְּרִי *p'rī*, is one syllable.

Sheva is vocal—

- (1) When it occurs at the beginning of a word; i. 1, בְּרֵאשִׁית *brē-shīth*.
- (2) When it occurs after another Sheva, or, to put the rule otherwise, at the beginning of a syllable in the middle of a word; e.g. xliii. 4, וְנִשְׁבְּרָה *v'nīshbrā*, "and let us buy corn."
- (3) In the middle of a word after a long vowel, if this has not a tone accent (chap. viii.); e.g. xxxvii. 2, תִּלְדוּת *tō-l'dhōth*, "generations"; ver. 4, יָכְלוּ *yā-kh'lū*, "they were able." But not so ver. 6, חָלַמְתִּי *chālāmtī*, "I have dreamed," where the Sheva is not vocal, though following a long vowel, because this has the tone indicated by the accent.
- (4) After a letter with Dagesh forte, i.e. with the point, which is the sign of a doubled

after (1) first letter
b
(2) long vowel
after (3) long vowel

consonant ;¹ *e.g.* xl. 14, אִתְּךָ 'ittkhā, "with thee," since this is equivalent to אִתְּךָ 'ittkha. When a letter occurs three times successively it may be written twice only, and the Dagesh forte which is due may be omitted from the first consonant. Thus, vi. 17, הִנְנִי hī-nī, "behold I," for hīnnī. So frequently הַלְלוּ hā-l-lū, "praise ye."

§ 13. II. THERE IS SILENT SHEVA.

The same sign is also used to express the absence of any vowel. In this case it acts as a syllable divider, by which name it is sometimes called ; *e.g.* i. 6, מְבַדִּיל mēbhdīl, "dividing." This Sheva can only occur at the end of syllables. Hence Sheva is silent—(a) **when it is found before another Sheva in the middle of a word**, *e.g.* xliii. 4, the two Shevas in such cases being of diverse kinds ; (b) **usually when it occurs in the middle of a word after a short vowel** (see § 9), *e.g.* xxxvii. 14, חֶבְרֹן chēbhrōn, "Hebron." Silent Sheva is not usually written at the end of a word, except (a) with final Kaph (probably for orthographical reasons) as מֶלֶךְ, "king" ; (b) when a word ends with two vowelless consonants, xxix. 10,

¹ This chapter should be revised after the next has been read. It is impossible not to use one or two grammatical terms before they are fully explained.

וַיַּשְׁקֵן *văyyăshq*, "and he watered." But if the final consonant is ש, as i. 4, וַיַּרְא *văyyār*, "and he saw," Sheva is omitted.

§ 14. III. A third Sheva is at times met with—MEDIAL, OR "WAVERING" SHEVA.

As far as pronunciation is concerned, it is vocal. We shall meet it again in § 23 v.; but no cases of this Sheva will be given in the present Exercises.

§ 15. IV. COMPOUND SHEVA.

When used in connexion with the gutturals א ה ח ע, and in certain cases with non-guttural consonants, the volatilized or slurred vowel has a stronger and more distinct sound than simple vocal Sheva. In these cases there is added to the sign for simple Sheva that of one of the short vowels, Pathach, Segol, or Qamets-chatuph. In this way there arise three extremely short vowel sounds, known as the *Compound Shevas* or *Chatephs*. We have therefore the additional table of sounds, sometimes called the half-vowels:

Class.	Sign.	Name.	Sign in Transliteration.
A	ֿֿֿ	Chateph-pathach	<u>a</u>
I	ֿֿֿֿ	Chateph-segol	<u>e</u>
U	ֿֿֿֿֿ	Chateph-qamets	<u>o</u>

A compound Sheva, which is always vocal, is found in the following cases:

(1) Whenever a vocal Sheva would stand under a guttural, *i.e.* under every guttural which without a full vowel begins a syllable; *e.g.* i. 1, אֱלֹהִים 'lōhīm, "God"; ver. 7, אֲשֶׁר 'ashēr, "which."

(2) Chateph-pathach and Chateph-qamets are sometimes found under non-gutturals. With Chateph-pathach this often happens when the same letter occurs twice in immediate succession. Chateph-qamets often marks an original *o* sound that has been slurred. Either may be compensation for an omitted reduplication (Dagesh forte)—§ 19.

It must be carefully remembered that Sheva was probably sounded as an *extremely shortened* ě or ĭ, and must *not* be rendered by short ŭ.

EXERCISE I.

State whether the Shevas of the following words are vocal or silent; and give the reason for your decision:

Gen. i.: 1 וַחֲשָׁד 2 יִבְדֵּל 3 יִבְרָא 4 הַמֵּאֲרֹת
 5 וַרְבוּ 6 וַיִּרְדּוּ 7 שָׂרְצוּ 8 רִבִּיעִי
 „ xxxvii.: 9 בְּאֶרֶץ 10 יִשְׁנָאוּ 11 יִלְכּוּ 12 יִשְׁלָחוּ

CHAPTER V.

DAGESH.

§ 16. A POINT in the bosom of a letter (*Mappiq* excepted, for which see § 7) is called *Dagesh*, *i.e.* point. This one sign is made to serve two purposes: it marks the hardening of the six BeGaDKePhaTh consonants, and also the doubling of consonants generally. In the former case it is known as *Dagesh lene*, in the latter as *Dagesh forte*. This double use of one sign is a defect of the Massoretic system; but it will, in practice, present little difficulty.

§ 17. I. DAGESH LENE CAN OCCUR ONLY IN THE BEGADKEPHATH LETTERS, and marks that they are to be pronounced with their original un-aspirated sound. The rule is, that they have this sound at the beginning of a syllable which is not preceded by a closely connected vowel sound; *i.e.* when the syllable follows the interrupted breath. The following are the principal applications. The Dagesh is lene—

- (1) **At the beginning of sentences;** i. 1,
בְּרֵאשִׁית *b'rē-shith.*

- (2) **At the beginning of a word when the preceding word ended in a vowelless consonant**; i. 11, תָּדִישָׁה *tādih-shē*.
- (3) **At the beginning of a word, even when the preceding word ends in a vowel, if the words are separated by a disjunctive accent** (see § 36); for this accent marks a pause, which cuts off the consonant from the influence of the final vowel, so that it retains its hardness; e.g. xxxvii. 3, לוֹ כְּתֹנֶת *lō | k'thō-něth*.
- (4) **In the middle of a word after silent Sheva**; as xxxvii. 2, זִלְפָּה “*Zilpā*”; but after vocal Sheva it is wanting, ver. 3, כְּתֹנֶת *k'thō-něth*, “garment.”
- (5) **At the end of a word the single point in the last letter is lene.**

§ 18. II. DAGESH FORTE IS THE SIGN OF THE DOUBLING OF A CONSONANT; i. 10, יָמִים *yāmmīm*. This doubling must be pronounced with far greater distinctness than the almost inaudible doubling of an English letter. The consonant on its repetition should be as fully pronounced as at its first sounding, *yām-mīm*. Neither the gutturals nor Resh (with few exceptions) admit of doubling.

This doubling may arise—

- (1) From the coming together of two similar

consonants; as xxxiv. 16, where וְנָתַנּוּ
vnāthännū = נָתַן + נוּ.

(2) From assimilation: as xxxvii. 3, מִכּוֹל
mikkōl, from *minkol*.

(3) From internal change, marking a grammatical (intensive) form: יִקְדֹּשׁ *yqaddēsh*, marking Pi'el (see § 71).

(4) For the sake of euphony, EUPHONIC Dagesh, giving a clearer or firmer sound to the syllables. Of this two special cases should be noticed—

(i.) *Dagesh forte conjunctivum*, where a monosyllable, or a word with the tone on its first syllable, is closely bound by Maqqeph (§ 41) or by the accents to a foregoing word ending in ה־ or הַ ; xliii. 15, מִשְׁנֶחֱכֶם *mīshnēk-kēsēph*.

(ii.) *Dagesh forte dirimens*, when, in order to make a Sheva after a short vowel more audible, the consonant under which it stands is sharpened by doubling; xlix. 17, עֲקָבֵי *‘iq-qbhē*.

§ 19. If any of the six aspirates has a Dagesh forte, this serves also as Dagesh lene, and notes the absence of the aspiration.

In some instances Dagesh forte is not written, but is *implied* in the grammatical treatment of the form; it is then called *Dagesh forte implicitum*. See Gutturals, § 53.

Dagesh forte is omitted in addition—

- (1) Usually in the final letter of a word, even if by etymology it should be doubled, since a doubled consonant cannot be pronounced as such at the end of a word.
- (2) Very frequently in certain consonants with Sheva. The consonants most frequently affected are Yod and Mem; this omission very rarely takes place with the aspirates; i. 5, וַיְהִי *vā-y'hī*, “and it was”; xxxvii. 10, וַיִּסָּפֶר *vā-y'sāp-pēr*, “and he said,” for וַיִּסְפֶּר.

§ 20. In the case of the six aspirated or BeGaDKePhaTh consonants, Dagesh lene and Sheva explain each other. If the consonant preceded by Sheva has no Dagesh, it does not begin a syllable (for if it did by § 17 (4) it would then require Dagesh), and the preceding Sheva is vocal. If the consonant is Dageshed it begins a syllable, and the preceding Sheva is silent. Thus xxxvii. 2, זָלָּפָה *Zālṗā*, the Dagesh in marking a new syllable shows Sheva to be silent. But xxxvii. 25, וַיִּשְׁבֹּר *vāy-yē-sh'bhū*, the absence of Dagesh proves Sheva vocal; which might also be inferred from its following the long vowel Tsere.

A horizontal stroke above a consonant, *e.g.*

Dag marks new syllable

וַיָּמַח vii. 23, is at times used to call attention to the absence of doubling or hardening, particularly where it might have been expected. This sign is called Rāphē, and is the opposite of Dagesh and of Mappiq. The editions greatly vary as to its insertion or omission.

EXERCISE II.

State whether the Dagesh in the following words is forte or lene ; and name the law by which you decide :

Gen. i.: 1 בָּרָא 2 מִתַּחַת 3 בַּיּוֹם 4 הַקָּטָן
 „ xxxvii.: 5 הַיִּשְׁכָּנִי 6 בַּמֶּדְבָּר 7 הַפְּסִים
 8 וַיִּמְכְּרוּ.

CHAPTER VI.

THE SYLLABLE.

§ 21. THE laws of the syllable are of fundamental importance in Hebrew. They must therefore be carefully mastered.

Every Hebrew syllable begins with a consonant; thus, i. 26, אָדָם *'ā-dham*, begins, not as we should say in English, with the vowel *a*, but with the consonant Aleph. The only exception is the prefix א (§ 155).

§ 22. **A consonant with Sheva is not counted as forming a syllable**, but is reckoned as part of the syllable formed by it and the next consonant with a full vowel. Furtive Pathach (§ 10) also does not count as a syllable.

§ 23. SYLLABLES MAY BE DIVIDED INTO FIVE KINDS AS UNDER:

- i. **Open**, which end in a vowel.
- ii. **Closed**, and ending in one consonant;
thus i. 1, הָאָרֶץ *hā-'ā-rēts*, the first two syllables are open, the third closed or shut.

- iii. **Sharpened**, a special case of ii., where a syllable ends with the same consonant as begins the next, *i.e.* where there is a consonant with **D. forte** in the middle of a word; i. 7, **הַמַּיִם** *hām-mā-yīm*, "the waters."
- iv. **Closed, and ending in two consonants**; xxi. 19, **וַתִּשֶׁק** *vat-tashq.*
- v. **Half-open or loosely closed** syllables, in which what might be regarded as the closing consonant of one syllable appears to stand as the opening consonant of the next. These same syllables may also be described, in relation to their Sheva, as syllables in which a Sheva, which might be reckoned as the silent Sheva which closes the first syllable, appears in other respects as the vocal Sheva which begins the second. This is the medial Sheva referred to in § 14; see also § 25.

§ 24. THE NATURE OF THE SYLLABLE WILL DECIDE THE VOWEL TO BE FOUND IN IT.

- i. **Open syllables have, naturally, long vowels, but may have short vowels if the syllable has the tone or Metheg.** The tone and Metheg will be explained in chapters vii. and ix.; where required, the tone will be marked thus [˘] over the tone

The tone is a metheg letter.

syllable. Thus, i. 2, **רַבְּהוּ** *rā-bhō-hū*; but, i. 7, with tone in the second syllable, **רַיְעֵשׁ** *rāy-gā-āṣ*.

ii. **Closed syllables have, naturally, short vowels, but with the tone they too may take long vowels**; i. 2, **רַחֲשֶׁה** *rāhō-shēkh*; but, i. 9, with tone, **מָקוֹם** *mā-qōm*, "place."

iii. **Syllables which are closed with two consonants naturally take short vowels; but, since they are always toned, may take long vowels.**

§ 25. iv. The most difficult case is that of the half-open or loosely closed syllable, though the difficulty and uncertainty connected with it will be mastered by study of and reading in the language. This syllable, to describe it in another way (see § 23 v.), is an open one which contains a short vowel but has no tone. At the first sight it might be regarded as closed, and the Sheva after the vowel be called silent. In the case of most of the consonants there is nothing to show that this is not the case. But with the six BeGaDKePhaTh consonants, in certain instances the Dagesh lene, which should be found in a consonant following a closed syllable, is wanting, showing that there must

have been a slight vocalic utterance, and not a silent Sheva; or, to phrase it differently, that the consonant with the Sheva did not close the first syllable, but opened the second. Thus, xxxvii. 6, שָׁמַעוּ we have a half-open syllable, and the pronunciation is *shī-m'ā*, with the slightest vowel sound after the *m*, such as can hardly be entirely avoided: but there is nothing in the word to show that the Sheva is not silent. But in Exod. v. 18 there is precisely the same grammatical formation, עָבְדוּ 'ī-bh'dhā, "serve ye"; but since the ד is aspirated and lacks the Dagesh lene, we see that the preceding syllable is not closed, but half-open. With the six aspirated consonants the presence of this kind of syllable is immediately recognised; in other cases its presence or absence is decided from analogy.

§ 26. The following are the chief instances of these half-open syllables: in revision they should be carefully studied:

"In words compounded, as with the inseparable prepositions. (Inf. cons. and ל generally is closed.) When new syllables arise through the loss of a vowel, as—(a) Impv. Qal רָדְפוּ; (b) in

1. *Co...*

2. *...*

3. *...*

certain forms of the guttural verb, as יַעֲבֹד; (c) in nouns when pretonic vowel is lost, which ofteneſt happens in pl. cons. and fem., ſubject to occasional exceptions. When certain fragmentary particles are looſely attached to words, as—(a) In the conſonantal ſuffixes to nouns; (b) in the inf. cons. and impv. with ſuffixes. In a few feminine nouns in *āth*, and ſome individual words.” (Davidſon, *Introd. Heb. Gram.*)

A ſimilar ſyllable is found where compound Sheva is preceded by the vowel that lies in the Chateph, as in the group *:-*; but in all ſuch caſes the vowel is accompanied by Metheg (ſee § 42 iii.).

§ 27. The Hebrew language, as it is found in the Old Teſtament, is the reſult of a proceſs of development from earlier forms. This development chiefly affected the vowel ſounds by lengthening, ſhortening, or volatilizing them. Theſe laws were alſo operative during the literary period of Hebrew. When, therefore, affixes and ſuffixes were attached to words (by which, in Hebrew, diſtinctions of number, perſon, and tenſe were marked), theſe changes required certain internal changes to follow them. As a reſult of theſe additions the tone was often ſhifted, and a new diſtribution of the conſonants was made among the ſyllables of

the word. Toned syllables might lose the tone, and, by the loss of their final consonant, closed syllables might become open. In the former case, syllables containing vowels which they would not *naturally* have, but which they obtain in consequence of the tone (see § 24 i., ii.), must take different vowels; in the latter, by § 24 i., closed syllables becoming open, new and appropriate vowels must be sought. The rules for these changes, resulting from the law of the syllable, will be given in chap. x., but the intervening chapters should be previously studied.

EXERCISE III.

Having learned the law of the syllable, that, as a rule, short vowels are in closed and long in open syllables, and that Sheva is silent or vocal as it closes or opens a syllable, the student is now in a position to classify the Shevas of the following words into silent and vocal :

Gen. i.: 1 הִיתָה 2 וַיִּקְרָא 3 וַרְעוּ

4 לְמִמְשָׁלָת 5 הַגְדִּילִים

6 בְּצִלְמִנּוּ^{שׁ}

„ xxxvii.: 7 וַיִּרְאוּ 8 בְּדָרוּ 9 אֶנְחִנּוּ

10 וַיֹּאמְרוּ 11 נִלְכָּה 12 וַאֲמַרְנוּ

CHAPTER VII.

THE TONE.

§ 28. IN Hebrew the tone or stress was, as it still is, very strongly marked. Attention must therefore be given to it—(a) to ensure accurate pronunciation; (b) to understand the laws of syllabication and vocalization; and (c) to distinguish certain forms which are spelt alike, but pronounced with a different stress; thus מָתָה *mē-thā*, is “she died”; מֵתָה *mē-thā*, is “a dead woman” = *mortua*.

§ 29. I. The principal stress lies either on the last syllable (ultimate) or on the last but one (penultimate); more frequently on the ultimate. It never stands on the last but two. In the first case the word is called *Milra'*; in the second, *Mil'el*.

§ 30. II. The following rules should be carefully mastered:

(1) THE TONE IS ON THE LAST SYLLABLE—

i. Usually where the last syllable is closed,

and a long vowel precedes; i. 16, גָּדֹל *gā-dhōl*, "great."

- ii. In all verbal forms without affixes, or where the affixes תָּ and תֵּן are found.
- iii. In verbs taking the vowel affirmatives הִ, יִ, וִ (not תִּ), except in Hiph. (§ 72) of the regular verb, and most conjugations of verbs Ayin Vav and Ayin Ayin (§ 68).¹
- iv. In nouns (Segolates excepted, see § 31 i.), which are not inflected, but also in many inflected forms; see Paradigms.

§ 31. (2) The tendency of the tone to fall upon the last syllable makes it of great importance to observe the CASES IN WHICH IT FALLS UPON THE LAST BUT ONE.

- i. In all Segolate nouns (§ 137) of more than one syllable, e.g. מֶלֶךְ *mē-lēkh*, "king," since these were originally monosyllables, and still have the accent upon the original tone syllable.
- ii. In all duals and words ending like them; e.g. מַיִם *mā-yīm*, "water."

¹ Not in Pō'el and Po'lēl, with their passives, § 72.

- iii. In all verbal forms ending in **נִי תִי** **נָה**; and in those excepted in § 30 iii.
- iv. With the suffixes **נִי תִי**, and others marked in the Tables.
- v. In certain cases with the Pause (§ 51), and with Vav Consecutive of the impft. (§ 156).

§ 32. III. There occurs at times a SHIFTING OF THE TONE.

- i. In consequence of additions to the stem the tone may move endwards one or two places. See further in the inflexion of verbs and nouns.
- ii. In words which stand in Pause (chap. xi.) the tone is often thrown backwards upon the penult.
- iii. The Vav Consec. of the impft. may throw the tone from the ultimate to the penultimate; the Vav Cons. of the pft. (§ 157) from the penultimate to the ultimate.
- iv. When two accented syllables would come together; *e.g.* when a word toned on the ultimate is followed by a monosyllable, or a dissyllable toned on the penult. To avoid this collision of accents the tone of the former is shifted backwards;
 - i. 5, **קָרָא לַיְלָה** *qārā lāylā*, for *qārā lāylā*.

§ 33. The influence of the tone upon pronunciation is twofold.

(1) Its presence may lengthen a short vowel into the corresponding long one. This may be the vowel of the syllable, generally a closed one, which bears the tone, or of the syllable which precedes it.

(2) The shifting or diminution of the tone may cause tone-long vowels, *i.e.* vowels which are long, not by nature, but through the presence or proximity of the tone, or through the *open* character of the syllable, to be shortened (see chap. x.).

NOTE.—Unless indicated to the contrary, the tone is, in most cases, on the last syllable. The following terms are used to note the shiftings of the tone. *Endwards*, toward the *end* of the word (*i.e.* to a syllable on the left of the previous tone syllable). *Backwards*, toward the *beginning* of the word (*i.e.* to a syllable on the right of the previous tone syllable).

CHAPTER VIII.

THE ACCENTS.

§ 34. THE rules given in chap. vii. will show the position of the toned or accented syllable in most words. A further guide will be found in the accents which accompany the pointed text. The Hebrew accentual system is of great complexity, but of its simpler outlines some knowledge should be acquired.

§ 35. The first end of the accents was to direct the "cantillation" of the Scriptures in the synagogue. The accentual system has been described as "simply the synagogal delivery, the traditional, living utterance of the reader, seized and photographed, and handed down to us as a precious monument of ancient pulpit oratory," or "an oratory not for the ear but the eye." Since the knowledge of the musical value of these signs is lost, this purpose of the system can only interest so far as it reproduces to the imagination something of the modulations and pauses of the ancient service. But since the purpose of this reading

was to bring out the full meaning of the Sacred Text, it was necessary that, subject to exceptions due to emphasis and other causes, the musical and the logical division of a verse should agree. And as this musical pause accompanied the toned syllable, the signs, with a few exceptions, are placed thereupon.

There are in the Hebrew Bible two systems of accentuation—a *poetical*, so called, confined to the three books of Job, Psalms, and Proverbs; and a *prose*, employed in the remaining books. We shall deal first with the latter system.

§ 36. The accents are divided into two classes—*disjunctives*, which separate words and clauses: and *conjunctives*, which indicate the close connexion of words.

The variety of the latter signs only served to express musical variation. The disjunctives came nearer to our marks of punctuation. But the analogy must not be pressed, since the interpunctional value of the accents is not fixed and absolute, but variable and relative. Thus Athnach represents at one time the full pause of a period, as under לִילָהּ i. 5; at another, a pause too feeble to admit even a comma, as under הַשָּׁמַיִם *hāsh-shā-mā-yīm*, “the heaven” i. 17, R.V.

The disjunctives, or “masters,” have been

divided according to their power into four classes, with the fanciful names of "emperors," etc. The conjunctives are all known as "servants" to the disjunctives. Another important distinction is that certain of the accents are always found on the first or last letter of the word, wherever the tone may fall. The former, marked by a star to the right of the name, are called prepositive; the latter, with a star to the left, postpositive. The student should observe that these accents stand to the extreme right or left of the word, and in many texts they are printed twice—once in the position proper to the accent as pre- or postpositive, and again on the tone syllable.

§ 37. The principle of accentuation was as follows: "The first step towards a musical arrangement of the text was the breaking up into a number of 'sections'—verses, as we call them—of varying length, according as the sense or the requirements of the cantillation suggested. Each section or verse was then treated as an independent whole; and whatever its connexion in sense with the verse preceding or following, had its musical division assigned to it quite irrespectively of them. Each verse, however short, was divided for the purpose of chanting into two parts. Each half verse constituted by this main dichotomy (*i.e.* division into two

parts) was divided, if of sufficient length, by a minor dichotomy. And the parts thus formed were subjected to the same process as long as the condition named, of there being a sufficient number of words in the clause, was fulfilled" [Wickes].

§ 38. TABLE OF PROSE ACCENTS :

Disjunctives.

I. EMPERORS.

1. Silluq, — דָּבָר always followed
by Soph Pasuq (*i.e.* end of the verse) ;
2. Athnach, — דָּבָר

II. KINGS.

3. * Segolta,¹ — דָּבָר see footnote.
Shalshēleth, — דָּבָר rare.
4. Little Zaqēph, — דָּבָר
Great Zaqēph, — דָּבָר
5. Rebhiä*, — דָּבָר

¹ "The three points of Segolta have a meaning of their own, being intended to indicate that Segolta was relatively a greater pausal accent than Zaqeph with its two points, as Zaqeph in its turn was greater than Rebhia with only one point."—Wickes, p. 16.

3. Mērkha,	—	דָּבָר	
Double Merkha,	—	דָּבָר	
4. Darga,	—	דָּבָר	
5. Azla,	—	דָּבָר	(or Qadma).
6. * Little Telisha,	—	דָּבָר	
7. Galgal,	—	דָּבָר	rare.
8. Māyla,	—	לִהְיוֹתָ	rare. § 39, Note.

Pashta may be distinguished from Azla, and Yethibb from Mehuppakh, by position.

§ 39. Briefly, the accents were placed in the following manner, commencing always from the end of the verse or clause. Each verse ended with Silluq accompanied by Soph Pasuq. The main dichotomy was marked by Athnach, though with short verses Zaqeph or Tiphcha might be used. Athnach's clause might be divided by Segolta, which was always preceded by Zarqa. The accent next in power to Segolta, Zaqeph, or in some cases Pashta, divided the clause of Silluq and Athnach. The next division was made commonly by Rebhia, occasionally by Pashta. The clause of Silluq and Athnach was usually furnished with the accent Tiphcha. Rebhia's clause is divided by Geresh, with Legarmeh for subdivisions at times; Tiphcha's

by Tebhîr: those of Pashta, Tebhîr, and Zarqa by Geresh, G. Telisha, and Pazer.

The conjunctives "serve" thus: Munach to Athnach, Segolta, Zaqeph, Rebhia, Zarqa, and Pazer; Merkha to Silluq, Tiphcha, Pashta; Mehuppakh to Pashta: these are the principal.

Note.—When two different accents are upon the same word, the latter marks the tone.

Isaiah xxxix. 2 contains all the *disjunctive* accents, omitting the substitutes, and is here given as an example of analysis.

Pazer			Segolta		Zarqa		
וַיִּשְׁמַח עָלֵיהֶם חֲזֻקָהּ וַיֵּרָאם אֶת-בֵּית נְתָהּ							
Legarmeh	Geresh						
אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב וְאֶת-הַבְּשָׁמִים וְאֵת							
	Tebhir	Zaqeph		Pashta	Rebhia		
הַשָּׁמֶן הַטּוֹב וְאֵת כָּל-בֵּית כָּלִיו וְאֵת כָּל-אִשֶּׁר							
	G. Telisha	Rebhia		Athnach	Tiphcha		
נִמְצָא בְּאוֹצְרוֹתָיו לֹא-הָיָה דָּבָר אֲשֶׁר לֹא-							
	Silluq		Tiphcha	Tebhir			
הָרָאם חֲזֻקָהּ בְּבֵיתוֹ וּבְכָל-מִמְשָׁלָתוֹ:							

§ 40. The poetic disjunctives include the following members of the prose system (see § 38):—Silluq, Athnach, Shalsheth (here called Great S.), Rebhia, Tiphcha (here made *prepositive*, and

called Initial Tiphcha, or Dechi). Zarqa (or Tsinnōr), and Pazer. The following are peculiar to the poetic system—'Ōlēveyōrēd (or Merkha-Mehuppakh, *i.e.* Mehuppakh furnished with Merkha), דָּבָר, the former sign sometimes standing on a preceding word, or even between two words; Rebhia Mugrash. דָּבָר; Azla Legarmeh, and Mehuppakh Legarmeh, *i.e.* Paseq preceded by Azla or Mehuppakh, דָּבָר and דָּבָר.

The poetic conjunctives include the following members of the prose system (see § 38):—Munach, Mehuppakh, Merkha, Azla, Galgal (or Yerach). Peculiar to this system are Upper Munach (or 'Illuy), דָּבָר Little Shalsheth (*i.e.* S. without Paseq), Tsinnōrīth, the same figure as Tsinnōr, but on a syllable which precedes the tone, and Tarcha, דָּבָר.

Silluq always ends the verse; the greatest disjunctive is 'Oleveyored, the next Athnach, the next Rebhia. 'Oleveyored marks the main dichotomy, and Athnach divides the clause between it and Silluq (Ps. i. 1). But where the greater disjunctive is wanting, Athnach marks the main dichotomy (Ps. i. 4).

CHAPTER IX.

MAQQEPH AND METHEG.

§ 41. MAQQEPH (*i.e. binder*) is a small horizontal stroke between two words, and signifies that they are *in respect of pronunciation and accentuation* to be treated as one; xxxvii. 2, אֶת־בְּנֵי 'ēth-bnē. By means of this coupling of words the concurrence of accented syllables, which was very distasteful to the Hebrew ear, was avoided (see § 32, iv.).

§ 42. METHEG (*i.e. bridle*) is a small perpendicular stroke written to the left of the vowel sign, and beneath the word. Its use was to point out the secondary accent of a word, that gentler elevation of voice required by rhythm before the principal accent, and to compel the exact and unslurred pronunciation of vowels. It commonly stands—

i. **In the second syllable before the tone, if open** (i. 7, לָרָקִיעַ lārāqī^ā); **rarely when closed**, in which case Metheg is generally transferred to the next open syllable; x. 18, הָאֶרְדִּי hā-'ār-vā-dhī.

ii. With a long vowel preceding vocal Sheva, when this is followed by a toned syllable; i. 2, הִיתָה *hā-ythā*.

By this sign a distinction is made between words which, in other respects, are written alike.

אֶכְלָה	{	אֶכְלָה	{	יִרְאוּ	{	יִרְאוּ
'ōkh-lā,		'ā-kh-lā,		yī-r'ā,		yī-r-'ā,
meat;		she ate:		they will fear:		they will see.

iii. Before compound Sheva, except when the Sheva stands under a consonant with D. forte; i. 26, נַעֲשֶׂה *nā^asē*, “let us make.”

iv. With long vowels in closed syllables before Maqqeph; iv. 25, שָׂתִּילִי *shāth-lī*.

v. With forms of הָיָה *hāyā*, “he was,” and חָיָה *chāyā*, “he lived,” in which the first guttural has silent Sheva: i. 29, יִהְיֶה *yīhyē*.

vi. In certain other cases it is employed to give distinctness to short or toneless vowels, or to ensure the sounding of vocal Sheva.

E.g. i. 11, תִּדְשָׁא *tādh-shē*: xxxvii. 32, וַיִּשְׁלַחֻ *vā-yshāl-l'chū*; Num. xiv. 19, סָלַח *s'lāch*.

Sometimes an accent stands in the place of Metheg; i. 14, וּלְמוֹעֲדִים *ū-l-mō^adhīm*; and one Metheg may have another as its secondary accent.

CHAPTER X.

ON CHANGES OF VOWELS AND THE FORMATION OF NEW SYLLABLES.

§ 43. THE table of vowels (§ 9) gives them as they stand in respect of quantity, and is a guide to the pronunciation of the words. These words have been developed from a primitive Semitic speech through laws by which vowels have been shortened, lengthened, and otherwise modified. With them we are only so far concerned as these laws are operative in O. T. Hebrew. They are especially to be seen in the internal changes, consisting in vowel modifications, arising through the inflexion of the parts of speech; with which in English we may compare the change of *man* into *men*, of *fox* into *vixen*, and *get* into *got*.

§ 44. We have seen in chap. vi. that each syllable must begin with a consonant: therefore, if a vowel sound be added to a word, it will appropriate the final letter of the word to form its syllable, and so may make the previously closed syllable open; e.g. קָטַל *qātāl*, becomes קָטַלֹּ *q'tā-lō*. Now an open syllable has naturally a long vowel: a closed syllable, a short vowel.

In the same chapter it was stated that if a vowel which did not *naturally* belong to a syllable was found in it, it needed the support of the tone. But chaps. vii. and ix. have shown that for various reasons—euphonic, formative, and syntactic—the tone may be shifted, and so syllables may be toned or deprived of the tone. From these two laws in combination it will result that the vowels of words in a Hebrew sentence undergo important modification.

The vowels which in § 9 were classified according to *length*, as a guide to pronunciation, must now be classified as *changeable* or *unchangeable*. Vowels are not only short or long; but also unchangeably short or long (which do not permit of lengthening or shortening in consequence of any change of tone or of syllabication), or only tone-long (§ 33, note); while the Shevas are even designated as tone-shortened vowels.

§ 45. I. *Unchangeable vowels* are the following:—

(1) Vowels long by nature, א (א), י (י), ו (ו), (וּ, וּוּ) י (י), ו (ו), the forms in brackets being rarely found of this class, but given for completeness.

In the I and U classes the presence of the consonants Vav and Yod, called *scriptio plena*, usually denotes an unchangeable vowel; though

that changeable, unchangeable,

Short in Shakh C

Short in Hush -

ON CHANGES OF VOWELS.

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at times, by orthographic licence, they are omitted. In the A class אֶ is very rarely used, and the nature of the vowel must be gathered from the laws of the language: but unchangeable *a* is comparatively rare.

(2) Short vowels in sharpened syllables (§ 23, iii.), or the equivalent case of Dagesh forte implicitum.

(3) Short vowels in shut syllables immediately followed by another syllable. Thus i. 4, וִיבְדֵל *vāy-yābh-dēl*, illustrates both 2 and 3; the first syllable (2), the second (3).

(4) Where a long vowel is lengthened as compensation for omitted Dagesh, which can only occur with gutturals and Rēsh (see § 53, (1)).

II. THE CHANGEABLE VOWELS are as follows, with the changes to which they are subject:—

Class of Vowel.	I. Original Short Sound.	II. Lengthened.	III. Volatilized.	IV. Volatilized, with Gutturals.
A	ֶ ֵ ִ	} ֹ ֺ	ֹ	ֹ
I	ִ ֵ ֶ	} ִ ֵ	ִ	ִ
U	ֹ ֺ ִ	} ֹ ֺ	ֹ	ֹ

The character of Segol is peculiar. It is a modification of the A sound as well as of the E sound. At times it serves as a lengthening of Pathach: but also, like Pathach, has Qamets as a lengthened form. Hence דֶּרֶךְ *dē-rekh*, "way," becomes, in a closed syllable with a shortened vowel, דָּרְכִי *dārķī*, with Pathach: in pause it is lengthened to דָּרֶךְ *dārēkh*, with Qamets.

LAWS OF VOWEL CHANGE.

§ 46. I. SHORT VOWELS BECOME LONG, *i.e.* those of column I. become those of column II.—

(1) **When a closed syllable is opened**, as by taking its final consonant to form a new syllable: thus קָטַל *qātāl*, becomes קָטַלֹּ *qātālō*: מַלְכָּת *māl-kāth*, becomes מַלְכָּתוֹ *māl-kā-thō*.

(2) **Where lengthening is necessitated by the presence of certain weak consonants**, as the gutturals Rēsh, etc.: see § 53, (1).

(3) **Through the influence of the Pause**; see chap. xi.

II. TONE-LONG VOWELS BECOME SHORT, *i.e.* pass from col. II. to col. I.—

(1) **When a toned shut syllable loses the tone**, as by Maqqeph; as יָד *yād*, "hand," becomes יָד־יוֹסֵף *yād-yōsēph*, xxxix. 6:¹ or by

¹ So in the critical text of Baer; in the more usual text an accent replaces the Maqqeph, according to § 52, end.

additions: so אִם 'ēm, "mother," becomes אִמָּה 'īm-m'khā, xxxvii. 10.

(2) Where the tone moves backwards; as i. 22, עֲבָרְךָ cā-ybhā-rēkh, for יְבָרְךָ ybhārēkh.

(3) When an open syllable with tone-long vowel becomes, through additions, shut and toneless; as xxxvii. 23, כְּתֹנֶת k'thōnēth; but כְּתֹנֶתוֹ kūt-tōn-tō, with ō in the second syllable when closed and toneless.

III. THERE MAY BE EVEN EXTREME SHORTENING, so that short vowels (col. I.) and tone-long (col. II.) may become volatilized to the Shevas of cols. III. and IV.

(1) This may occur through a diminution of tone, as in the construct state (see Noun); as שְׁעִיר śā'ir; but in const. שְׂעִיר s'ir, xxxvii. 31.

(2) It may be caused by additions to the end of the word, resulting in rearrangement of syllables and shifting of the tone. In the inflexion of nouns this effect is usually produced in the *second* syllable before the tone; in that of verbs, in the syllable *immediately before* the tone. Thus i. 16, מָאֹר mā-'ōr, but pl. מְאֹרֹת m'ō-rōth; in verbs, יָכֹל yā-khōl, "he is able," but pl. יִכְלֹו yā-kh-lū.

(3) If the tone moves two places endwards,

then both vowels of a word may be affected—the first shortened, the second volatilized. Thus דָּבָר will become דְּבָרִים, then דְּבִרְיָהֶם.

IV. An important case, which the last example illustrates, is the THINNING of the *a* to *i*. Many other cases will be met with, as דְּמָכָם for דְּמִכָּם (ix. 5).

§ 47. V. Since it is impossible to pronounce two Shevas in immediate succession, **there arises from their occurrence a new syllable**, which is generally half open, and in which the first Sheva is replaced by a full vowel, usually *i*; xxxvii. 12, לְרַעוֹת + לְ becomes לְרַעוֹת. In many cases, as in § 46, III. (3), the *i* is due ultimately to a thinned *a* sound, though the vowels may be regarded as volatilized to Shevas, and an *i* arising from their occurrence together.

§ 48. **If a consonant with Sheva stands before a compound Sheva, it receives, instead of a simple Sheva, the short vowel lying in the compound**; thus אֶשֶׁר + כֹּ becomes כִּאֲשֶׁר.

Where a compound Sheva is followed by a simple vocal Sheva, the compound Sheva passes into the short vowel that lies in the compound Sheva: and this short vowel stands in a loosely closed syllable; thus, xxxviii. 28, יַעֲבְרוּ yā'ā-bh'rū, for יַעֲבְרוּ. See § 56, II. (2).

If a consonant with Sheva stands before a compound Sheva, the compound Sheva passes into the short vowel that lies in the compound Sheva, and this short vowel stands in a loosely closed syllable.

CHAPTER XI.

THE PAUSE.

§ 49. THE heavy stress laid upon the last accented syllable of a verse, and sometimes of a section of a verse, is named the Pause; and the vowel of such a syllable is said to be "in pause." The pause usually occurs with the two great distinctive accents of the prose books, Silluq and Athnach, and the three great distinctives of the poetical books, Silluq, Merkha-Mehuppakh, and Athnach. More rarely it is found with the other distinctives; and, for the sake of emphasis in reading, even with conjunctives. The effects of the pause are—(a) The modifying of vowels, (b) the shifting backward of the tone. It often happens that these two results coincide.

§ 50. I. MODIFICATION OF VOWEL WITHOUT CHANGE OF TONE.

(1) **A short vowel is lengthened to its corresponding tone long**, see § 45; i. 2, מַיִם *mā-yīm*, "water," for מַיִם *māyīm*; ver. 14, הַלְיָלָה *hal-*

lāylā, “night,” for לַיְלָה. The following cases are caused by the influence of original forms. אֶרֶץ *’erets*, becomes אָרֶץ *’ārēts*, in pause (and also after the article, § 65), i. 1, the original form having been אֲרֶץ *’ārts*, and the original *ā* being reproduced in the lengthened Qamets; so נֶפֶשׁ *nā-phēsh*, “soul,” xxxvii. 21. Modifications of a different character which may be met with are, Tsere sometimes into Pathach, sometimes into Qamets; Segol into Pathach; Cholem into Qamets.

§ 51. II. SHIFTING OF THE TONE.

(1) **This may occur without any lengthening of vowels**, these being already long; אֲנֹכִי *’ānōkhī*, “I,” in pause; out of pause, אָנֹכִי.

(2) **There may be a lengthening of short vowels**; אָתָּה from אַתָּה, “thou.”

(3) The most interesting case is **where the drawing back** (movement backwards) **of the tone leads to the restoration of vowels which had been volatilized to vocal Sheva**; these restored vowels, if previously short, may be lengthened. *E.g.* xlii. 34, תִּשְׁחָרוּ *tischārū*, “ye shall trade,” a pausal form from תִּשְׁחָר; the Sheva being changed into the original Pathach, and then lengthened to Qamets. So Isa. iii. 25, יִפְּלוּ *yippōlū*, “they shall fall,” pause form for יִפְּלוּ.

So, too, in nouns of the form לְחִי the effect of the pause is to restore the vowel (or one of the same class), which would have stood under the first consonant, but which has been reduced to Sheva. Thus, Deut. vii. 15, חֲלִי *chōlī*, "sickness," is a pausal form of חָלִי, from a ground form חָלִי. Similarly, פֶּרִי *pēri*, "fruit," for פָּרִי, from פָּרִי.

The suffix הָ— "thy," in pause becomes הָֿ; if joined to the particles אֵל, לְ, אֶת it becomes אֵלֶּה, לֶּךָ, אֶתֶּךָ in pause.

The tone which the Vav Consecutive of the Imperfect (see § 156) removes to the penult is by the pause restored to the last syllable. See xxv. 34, where the וַיִּקֶּם *vāy-yā-qōm*, has the tone removed to penult; וַיִּלָּךְ *vāy-yē-lākh*, in pause, has tone restored to ultimate.

CHAPTER XII.

ON THE PECULIARITIES OF CERTAIN
CONSONANTS.

§ 52. THE preceding rules have, for the most part, regarded the consonants as having a regular and full consonantal value. There are, however, peculiarities belonging to some of the consonants which cause certain modifications, and these must now be noticed.

§ 53. I. THE GUTTURALS.

(1) **The gutturals do not admit of doubling** (*i.e.* Dagesh forte), and with few exceptions this is true of Rēsh. When the grammatical form requires Dagesh forte (§§ 18 (3), 71), there is a *compensative lengthening* of the vowel before the guttural (§ 45, col. I. to col. II.). This is almost always the case with Aleph and Rēsh, and usually with Ayin; i. 7, הָרָקִיעַ *hārāqī^ā*, for הַרָקִיעַ *hār-rāqī^ā*; vii. 19, הַהָרִים *hě-hā-rīm* for *hăh-hā-rīm*.

Since, however, the influence of the gutturals is permanent, **vowels made long by compensation are unchangeable**; see § 45 (4).

In other cases, sometimes with Ayin, usually with He, and almost always with Cheth, there is a *virtual doubling*, i.e. D. f. implicitum (§ 19), and the vowel remains short: i. 4. חֹשֶׁךְ *hā-chō-shēkh*, "the darkness."

(2) **Gutturals are most easily pronounced with vowels of the A class**, which are prevailingly used. If a guttural end a word, and would be preceded by any other long vowel than Qamets, a Furtive Pathach (see § 10) is inserted. Hence every word ending with a guttural has either Pathach or Qamets.

(3) In respect of Sheva, the gutturals have the following peculiarities:

(a) **For simple vocal Sheva they have always a compound** (Chateph) (§ 15). This is mostly Chateph-pathach, but frequently, with initial Aleph, Chateph-segol.

(b) **Where with strong consonants there would be a syllable closed by simple silent Sheva, this Sheva may be retained**, especially with Cheth and in toned syllables; xxvi. 18.

וַיַּחֲפֹר *vāyḡāchpōr*; xxvii. 2, יָרַעְתִּי *yā-dhā'-ti*.

(c) But very **commonly the syllable is opened**, and simple Sheva replaced by a compound. In this, as in other cases, the vowel in the Chateph decides which vowel shall precede it; see § 48.

§ 54. II. THE WEAK LETTERS.

The four consonants Aleph, He, Vav, and Yod are known as "weak" letters, and are concerned in numerous important changes. Some of these will be deferred until they occur in the inflexions. In general it may be said that these consonants maintain themselves with difficulty at the beginning of syllables, and at the end usually surrender their consonantal value, and merge themselves in the preceding vowel sound. They are then said to *quiesce*. In the text they serve as guides to the reader, *i.e.* as indications of *vowel* sounds.

(1) ALEPH commonly loses its consonantal power at the end of a syllable. Hence (*a*) it is not pointed with Sheva in places where a strong consonant would be: and (*b*) the syllable being opened, a short vowel must be lengthened (§ 46, I. (1)). מַצְאֵנוּ *mātsānū*, xxvi. 32, compared with the regular form קָטַלְנוּ, illustrates both points.

If Aleph is preceded by vocal Sheva, the Sheva is often thrown away, and the vowel shifted from Aleph to Sheva's consonant; Aleph becoming then quiescent, and in some cases falling entirely away; i. 1, רֵאשִׁית for רֵאשִׁית; 1 Chron. xii. 38, שְׂרִית for שְׂאֲרִית.

The following should be noted: i. 22, לְאֵכֶר = אֵכֶר + לֵ: xxi. 23, בְּאֱלֹהִים = אֱלֹהִים + בְּ.

(2) **He at the end of a word is consonantal only when accompanied by Mappiq (§ 7);** otherwise it marks the presence of a long vowel (not *i* or *u*) in the final syllable. After vocal Sheva, He often falls away, and its vowel is then substituted for the Sheva under the preceding consonant; i. 5, לְאֹר *lā'ōr*, for לְהֹאֹר.

In transliteration, final Hē, since it has no consonantal value, is not represented, and the long vowel of the syllable only is transliterated; e.g. קָטְלָה = *qā-t'lā*.

He standing between two vowels may, by contraction, be entirely lost; thus סוּסוֹ *sūsō*, "his horse," is contracted from *sūsāhū*.

(3) **Vav, when standing at the end of a syllable after a homogeneous vowel (i.e. of the kindred U class), becomes quiescent** in the corresponding long vowel (§ 45); Lev. iv. 23, הוֹדַע *hō-dhă'*, for הוֹדַע *hōvdă'*.

But with vowels of the other classes Vav generally retains its consonantal power; Job xvi. 12, שָׁלֵו *shālēr*, "happy, at ease." With Pathach, however, it usually forms the diphthong *ō*; xxv. 19, הוֹלִיד *hōlīdh*, for הוֹלִיד *hāvīdh*;

but at times with Pathach remains a consonant, as 2 Sam. vii. 10, עֹלָה *ʾāvlā*; יִי *āv*, or almost *āv*.

(4) YOD after the homogeneous vowel *i* quiesces, but after heterogeneous vowels Yod usually maintains itself; Esth. iii. 14 (Num. xxiv. 4), גָּלְיִי *gālūy* (almost sounding *gālōōē*); save that with Pathach it is often contracted into the diphthong יֵי; בֵּית becomes בֵּית *bēth*, "house." Where it retains its consonantal value after Pathach, as in forms with suffixes like xlii. בְּנֵי *bnāy*, it is pronounced *āwē* (not as *ay* in *pay*), *i.e.* with an *a* sound drawled into a *y* sound, which is almost equivalent to the sound of *i* in "*twice*."

When Vav and Yod are initial (but see § 110), or when Dagesh forte is present, יוֹלֵד *yīvrālēdh*, "shall be born," or due, but omitted (§ 19 (2)), the consonantal power is generally retained.

CHAPTER XIII.

THE DISTINCTION BETWEEN QAMETS AND QAMETS-CHATUPH.

§ 55. THE existence of but one sign for the two sounds of \bar{a} and \tilde{o} is an admitted disadvantage. This is especially the case for the beginner; but, on further acquaintance with the language, this, with other initial difficulties, will virtually disappear. After the grammatical laws already stated, it is now possible to give rules for the correct reading of this ambiguous sign.

§ 56. THE SIGN ְְְ MUST BE READ \tilde{o} , *i.e.* QAMETS-CHATUPH, under the following conditions:

I. IN CLOSED SYLLABLES WHEN THEY ARE TONELESS, since only short vowels may stand in such syllables (§ 24, ii.). The following cases come under this rule:

(1) **When the sign stands before a silent Sheva**, as ix. 3, אֲכָלָה ְְְ 'ōkhlā, "food"; but it must be read long Qamets in Lev. xxvi. 38, אֲכָלָה ְְְ ā-kh-lā, "she ate," because the syllable is open, and the Sheva is vocal (§ 12 (3)).

As a rule, but with exceptions, the sign ְְְ accompanied by Metheg, and followed by simple Sheva, is \bar{a} . See § 42, II.

(2) When it stands before Dagesh forte; Zeph. ii. 9, יְבוֹזִים *y'bhōz-zūm*, "they shall spoil them."

(3) When it stands before Maqqeph (§ 41); xxxix. 5, כֹּל-אִשֶּׁר *kōl-'ashēr*.

Where the *ā* must be retained before Maqqeph, the sign is accompanied usually by Metheg (§ 42); iv. 25, שֵׁת-לִי *shāth-lī*, "He hath appointed to me."

(4) When a closed syllable is both final and toneless; וַיָּנֹס *vāy-yā-nōs*, "and he fled."

II. IN OPEN SYLLABLES.

(1) When Chateph-qamets follows; Deut. xxxii. 4, פְּעֻלָּו *pō-'lō*, "His work."

(2) When Qamets-chatuph follows; Isa. xlv. 9, פְּעֻלָּה *pō-'ō-l-khā*. This פְּ arises from פֶּ by § 48.

(3) In the two words קְדוֹשִׁים *qō-dhā-shīm*, "holy things"; שְׁרָשִׁים *shō-rā-shīm*, "roots."

EXERCISE IV.

State whether פְּ is *ā* or *ō*, and give the rule by which you decide.

- | | | | | | | | | | |
|----|-------------|----|-----------|----|-----------|----|--------------------|---|---------|
| 1 | אֶהְלֹ | 2 | בְּתַבּוּ | 3 | אֶרְכּוּ | 4 | בְּאֶזְנִי | 5 | הָאֶפֶה |
| 6 | חֲנִנִי | 7 | וַיִּרְץ | 8 | בְּאֶחָד | 9 | וַיִּפְתָּר-לִנִּי | | |
| 10 | וּבִשְׁתֵּי | 11 | רַחֲבָן | 12 | גְּדֻלָּה | 13 | חֲכַמְתֶּם | | |

CHAPTER XIV.

QERİ AND KETHIBH.

§ 57. IN the margin of Hebrew manuscripts and printed editions are certain variants, called *Q̣eri*, i.e. "what must be read." These "various readings" comprise readings which commended themselves to the Massoretic editors as more correct, euphemisms to replace what seemed indelicate expressions, corrections of grammatical anomalies or mistakes of copyists. Their reverence for the written text (the *Kethibh*) prevented their altering it even where they judged it erroneous.

They accordingly placed the consonants of the preferred reading in the margin (the *Q̣eri*); and in pointed texts wrote under the word in the text the vowels of the word in the margin, calling attention to the fact by a circle or star. In this way it will sometimes happen that the vowel points under a word, if combined with the consonants of the *Kethibh*, defy pronunciation, and cases are found where there are vowels but no

written consonants; see 2 Sam. xvi. 23, where **איש** is to be supplied; 2 Kings xix. 37, where **בניו**.

For an illustration let the reader turn to xxiv. 33, the first word of which verse **וַיִּשֶׁם** is unpronounceable. We take the consonants of the word in the margin, **ווישם**, and also the points from the printed text, viz. the Pathach, the Dagesh in the first Yod, the point in the second Yod (which is not Dagesh, but represents the point in Shureq, **ו**), and the Qamets under Sîn. Writing down the consonants given above, and attaching the Pathach, Dagesh, Shureq, and Qamets, we form the word **וַיִּשֶׁם** *vāyyūšēm*, "and there was placed." If the unpointed consonants of the text are to be vocalized, they must be supplied by the reader with vowel points suitable to them, to be determined in each case by a knowledge of the language; in this case they will make the word **וַיִּשֶׁם** *vāyyīšēm*, "and he set."

§ 58. In certain cases no note is made of the change, there being a *perpetual Qeri*; the most interesting example of which is the word **יהוה**, which was probably pronounced *Yahvè*. From motives of reverence the Jew in reading substituted **אֲדֹנָי** *'adhōnāy*, when the former occurred; and in pointed texts the vowels of this word,

with the change of the compound Sheva into a simple Sheva, are placed under the former, thus arose (1) a form יְהוָה, (2) according to rule, יִהְיֶה; whence came the common pronunciation Jehovah, an artificial word made up of the consonants of *Yahve* and the vowels of *'adhōnāy*.

This rule holds good when inseparable particles (§§ 154, 155) are prefixed to יְהוָה; thus לִיהְיֶה (from לְאֲדָנִי) בִּיהְיֶה, וְיִהְיֶה, מִיְהְיֶה (from מֵאֲדָנִי).

Most of the marginal notes concern unimportant Masoretic observations, for the explanation of which the reader is referred to the critical editions.

The Massoretes were Jewish scholars, principally of Tiberias, who, about the sixth Christian century, edited the text of the Old Testament, and by means of the system of vowel points fixed the traditional pronunciation.

CHAPTER XV.

THE PRONOUNS.

§ 59. THE study of Hebrew etymology usually commences with the pronouns. The personal pronouns comprise certain earlier and less regular forms, which must, sooner or later, be committed to memory. Since, moreover, fragments of the personal pronouns are employed in the inflexion of verbs and nouns, the study of these parts of speech demands a previous acquaintance with the pronouns.

§ 61. The forms on the opposite page represent only the nominative case. For the oblique cases, fragments of these pronouns are joined to certain prefixes.

In this way there is formed a *dative* case by prefixing לְ “to,” as לִי *lī*, “to me”: an *objective* (or *accusative*) by prefixing אֶת, the sign of the case, as אֹתִי *’ōthī*, “me”; a *genitive* (or *ablative*) by prefixing מִן “from,” which, in consequence of reduplication, has the form מִמֶּנִּי *mīm-mēn-nī*, “from me” (§ 154).

For the suffixed fragments, see Paradigm page 87 ; and for the prefixes, § 154.

§ 62. THE DEMONSTRATIVE PRONOUN.

Sing. masc. **זֶה**, fem. **זֹאת** ; plur. masc. and fem. **אֵלֶּה**.

A few rare and poetic forms are found, as **זֶה** ; this is at times used as a relative. Occasionally there occur forms of a very strong demonstrative, **לֹז** “yon,” xxxvii. 19. The pronoun of the 3rd person, of both persons and numbers, may be employed as a demonstrative. When so used it usually has the article, and may express oblique cases ; Lev. xxii. 30. While **זֶה** is “this,” **הַזֶּה** is “that,” or even “the same.”

§ 63. THE RELATIVE PRONOUN is **אֲשֶׁר** of both numbers and genders. It is also the common particle of relation.

There is a second and-rarer relative, viz. **שֶׁ** or **שֶׁ** with Dagesh in the following consonant ; Judg. v. 7 ; Eccles. i. 9.

§ 64. THE INTERROGATIVE PRONOUN.

For persons is used **מִי** “who?”—alike masc. and fem., sing. and plur. For things there is used **מָה** “what?”—alike masc. and fem., sing. and plur.

The vowel of **מָה** is subject to changes determined by the following sound. The forms commonly, but not exclusively, found are as follows :

1. Before consonants which can be doubled it is מֶה followed by Maqqeph (§ 41), the first consonant of the next word being Dageshed (§ 18 (4), i.); xxxvii. 26, מֶה־בִּצֵּעַ *mā-bbē-tsā'* or *māb-bē-tsā'*, "what profit." Sometimes Hē and Maqqeph are omitted; as מֶה־זֶה for מֶה־זֶה.

2. Before Aleph and Resh it is written with Qamets.

3. Before He, Cheth, and Ayin, when they are pointed with Qamets, the pronoun takes Segol.

4. Before Hē, Cheth, and Ayin, pointed with any other vowel than Qamets, the form found is מֶה with D. forte implicitum (§ 19).

מֶה = commonness + self (for the)

מֶה = commonness + self

מֶה, מֶה, מֶה

CHAPTER XVI.

THE ARTICLE.

§ 65. THE article was originally a demonstrative pronoun, and of the form הַל; but it is found in the written language as ה־ with Dagesh forte in the following consonant as compensation for the assimilated Lamed; i. 1, הַשָּׁמַיִם *hăshshāmāyīm*, “the heavens.”

Since the gutturals and Resh do not permit of Dagesh, the following rules hold good in their cases:

(a) Before א and ר always, before ע, unless it has Qamets, usually ה־; i. 2, הָאָרֶץ *hā'ārets*, “the earth”; ver. 7, הָרָקִיעַ *hārāqīā*, “the firmament.”

(b) Before ה and ח unless they have Qamets, always ה־, the Dagesh being implied; i. 4, הַחֹשֶׁךְ *hă-chō-shēkh*, “the darkness.”

(c) Before ח with or without the tone, and before ה and ע without tone, ה־.

ד (d) Before toned ה and ע, ה, ע. *(in some cases)*

The difficult cases under (c) and (d) can be best remembered by the study and memorizing of the following four words, which form a key to this seeming labyrinth: הָעָם *hā'ām*, "the people"; הָעָרִים *hē'ārīm*, "the cities"; הָהָר *hāhār*, "the mountain"; הַהָרִים *hēhārīm*, "the mountains."

§ 66. The article may be used with nouns, adjectives, and demonstrative pronouns, and is not varied for number or gender.

When the article is preceded by one of the inseparable prepositions לְ בַּ הֵּ the Hē is almost invariably omitted, and the preposition receives the vowel of the article and drops its Sheva; i. 8, לָרָקִיעַ *lārāqīʿ*, "to the firmament," for לְהָרָקִיעַ. See § 54 (2).

EXERCISE V

Supply the article to the following Nouns:

עָבָרִים אֲסִירִים רָעָה דָּבָר חָלוּם שָׁמֶשׁ
 הָבֵל הַיָּבֵל חָכָם חֲזָה הַמֶּן זָהָב אֲפִים
 עֵשׂ הוֹן עָפָר

CHAPTER XVII.

THE VERB.

§ 67. "The mental activity of the (Hebrew) nation was gathered up and concentrated in the verb." As the most elaborated part of the language, as giving most frequently the significance of the root, and as being at once the norm and material for many nouns, the verb takes a leading place in the study of the language.

The groundform or stem of the Hebrew verb consists of three consonants, and forms a two-syllable word; as קָטַל *qā-tāʿl*. This is presented by the 3rd person singular masc. of the perfect tense of the "light" conjugation (§ 69). Under this form the verbs are arranged in the lexicons. The only exceptions are—(a) Verbs whose second and third root letters, called *radicals*, are the same, since these contract in the form named into monosyllables; סָב *sabh*, for סָבַב "he returned"; (b) verbs whose middle letter is Vav or Yod, since these also in the form

סָב : 2 one syllable
 סָבַב : 2 one syllable

named above have but one syllable, and the form used in the lexicon in this case is usually the infinitive: *e.g.* קָם inf. of קָם for קָם “he rose up.”

§ 68. Notice should be taken of the method of denoting classes of verbs. The earlier grammarians used the verb פָּעַל (and not קָטַל) as pattern verb. But as it contained a BeGaDKePhaTh consonant as its first letter and a guttural as its second, both of which cause deviations from the regular forms, other verbs have been substituted; but certain technical terms derived from פָּעַל continue in use. Its three consonants are used to denote the first, second, and third radicals of any verb stem; thus a verb with a guttural in the first place is *Pe guttural*, one with Vav in the second is *Ayin Var* (or ע"ו), one with ה as third radical is *Lamed Hē*. See also note, § 75.

§ 69. The verb is found in an original and simple form called *Qāl*, i.e. light (=not heavy); and in certain forms called conjugations or modifications, some of which would, in other languages, be called voices; and others would be expressed by adverbs or auxiliary verbs.

A short preliminary account of these conjugations will be given here, since, in the main, the rules for the formation of tenses, numbers, and persons are common to all verbs.

§ 70. The QAL, or simple form קָטַל *qā-ṭāl*, “he killed,” is that to which all others are referred. It may be regarded as presenting the idea

of the verb in its simplest form. The passive voice of Qal has fallen into disuse, and is represented by the passive participle alone.

נִפְחָל נִפְחָל *nīq-tāl*, was originally a **reflexive modification**, and is still used as such: but in addition it has the significance of the passive of Qal, and is very frequently so reckoned.

§ 71. There are also intensive forms, usually produced by doubling the middle consonant. These are:

פִּיֵּל קָטַל *qīt-tēl*, "he murdered": and its passive—

פּוֹּאֵל קָטַל *qūt-tāl*, "he was murdered."

The intensive also has its reflexive form in הִתְקַטַּל *hīth-qāt-tēl*, "he murdered himself," or "he played the murderer."

This, however, is so far an independent form that it has occasionally a passive of its own, הוֹתְפָאֵל *hōth-qāt-tāl*.

§ 72. There are also two causative forms, one active—

הִפְחִיל הִקְטִיל *hīq-tīl*, "he caused to kill"; and its passive—

הוֹפְחָאֵל הֻקְטַל *hōq-tāl*, "he was caused to kill."

The above, omitting Hothpa'al, which is very

rare, are the most common modifications, and may be tabulated thus:

	Active.	Passive.	Reflexive.
Simple Form	Qāl	wanting	Nīphāl
Intensive	Pī'ēl	Pūāl	Hīthpā'ēl
Causative	Hīphāl	Hōphāl	wanting

There are, besides, a few other and rare forms, of which the most important are—Pō'ēl קוֹטֵל with its pass. [Pō'āl] קוּטֵל and reflex. [Hīthpō'ēl] הִתְקוֹטֵל, which in verbs Ayin Ayin and Ayin Vav are used as the intensive forms.

§ 73. The Hebrew verb possesses no subjunctive mood; but permissible and conditional actions, etc., are expressed by means of the imperfect tense (see Syntax). It has an imperative mood, two infinitives, two participles in Qal, and one in each of the other formations. Of tenses there are two; but since they express the completeness or incompleteness of an action rather than the time of its occurrence, they are only incidentally “tenses”; and are not known as past and future, but as perfect and imperfect (see Syntax).

§ 74. OUTLINE PARADIGM OF THE STRONG VERB.

	Mark of the Conjugation.	Perfect.	Infinitive.	Imperative.	Imperfect.	Participle.
{	Qāl	קָלַל	קָלַל	קָלַל	יִקְלַל	Act. קָלַל Pass. קָלֻל
	Niph'al	נִקְלַל	הִקְלַל	הִקְלַל	יִקְלַל	נִקְלָל
{	Piel	קָלַל	קָלַל	קָלַל	יִקְלַל	קָלַל
	Pū'al	קָלַל	קָלַל	wanting	יִקְלַל	קָלַל
{	Hithpa'el	הִתְקַלַּל	הִתְקַלַּל	הִתְקַלַּל	יִתְקַלַּל	מְתְקַלַּל
	Hiph'il	הִקְלַל	הִקְלַל	הִקְלַל	יִקְלַל	מְקַלֵּל
{	Hoph'al	הִקְלַל	הִקְלַל	wanting	יִקְלַל	מְקַלֵּל

§ 75. Distinctions of tense, of number, of person, of gender, are made by the addition to the

groundform of certain fragments of the personal pronouns. These additions furnish the personal idea to the verbal idea; thus **קָטַלְתִּי** may be analysed into **קָטַלְתִּי** “killing—I,” or “I killed”; or in the reflexive verb **נִקְטַלְתִּי** “self-killing

I,” “I killed myself.” In the perfect the pronominal fragments are *affixed* to the groundform. In the imperfect, in addition to affixes which are found with some of the persons, a pronominal fragment is *prefixed* to each person. “The different position of the pronoun is easily intelligible psychologically; in the completed action we are more particularly interested in the fact; in an action which is not yet completed, we take more interest in the person of the agent” (Strack).

The affixes are given below, with their positions, the three radicals being represented by asterisks.

Affix or *afformative* means an addition at the end of a word to express the number and gender (in verbs, tense and person also) of inflected forms.

Suffix means a fragment of a personal pronoun added to the end of a verb to mark the *accusative* (§ 91), or at the end of a noun to mark the *genitive* (§ 129).

The modifications, like the classes of verbs (§ 68), are named from **פָּעַל**. Thus Niph'al is the transliteration of its reflexive, **נִפְעַל**, Pu'al of its intensive passive, **פֻּעַל**.

§ 76. Pronominal Affixes of the Verb.

PERFECT TENSE.

Singular.			Plural.		
3 masc.	***		3 c.	וְ	***
3 fem.	הַ	***			
2 m.	תְּ	***	2 m.	תֶּם	***
2 f.	תְּ	***	2 f.	תֶּן	***
1 com.	תִּי	***	1 c.	נִי	***

The derivation of most of these affixes from the personal pronoun (§ 60) can easily be seen. Those of the 2nd pers. sing. and plur. are formed by the rejection of the first syllable from אַתָּה etc.; נִי is clearly from אֲנִי. תִּי of the 1st person is from אֲנִי; כִּי and תִּי being interchanged at an earlier period of the language (§ 93). הַ (which was originally תִּי) is the usual feminine sign; וְ is the usual plural sign for verbs.

§ 77. IMPERFECT TENSE AND IMPERATIVE MOOD.

Singular.			Plural.		
3 m.	***	י	3 m.	וְ	*** י
3 f.	***	ת	3 f.	נָה	*** ת
2 m.	***	ת	2 m.	וְ	*** ת
2 f.	יְ	*** ת	2 f.	נָה	*** ת
1 c.	***	א	1 c.		*** נ

The preformatives may be referred to the pronouns as follows:

The ה of the 2nd person as before to אַתָּה and its related forms.

The א and נ of the 1st person are derived from אֲנִי and נִחְנוּ. The ת of the 3rd fem. is again the feminine sign; and the י of the 3rd masc. is a relic of a lost or disguised personal pronoun, which has been modified to הוּא.

The affixes are comparatively few. The י of 2nd fem. is from אַתִּי, an old form. The ו is the verbal sign of plurality. נָ is possibly connected with the last syllable of the corresponding pronouns אַתְּנָה and הֵנָּה.

EXERCISE VI.

Draw up outline Paradigms (§ 74) of the following verbs:—

כָּבֵד *kā-bhēdh*, "he was heavy," in Qal, Niph., Pi., Pu., Hiph., Hithp.

שָׁלַח *shā-lākh*, "he sent," in Pi., Hiph., Hopli.

קָשַׁר *qā-shār*, "he bound," in Qal, Niph., Pi., Pu., Hithp.

שָׁבַר *shā-bhār*, "he broke," in Qal, Niph., Pi., Hiph., Hopli.

N.B.—These will serve to chapters xviii. and xix. as examples of strong verbs to be conjugated.

CHAPTER XVIII.

THE REGULAR OR STRONG VERB IN QAL.

§ 78. THE regular or normal verb of Hebrew is called *strong* in distinction from verbs which have in their roots feeble or repeated consonants, and which are called *weak*, or, because they deviate from the normal verb, *irregular*.

Since these deviations are governed by grammatical laws, and are necessary modifications which may be traced to their normal forms, it is imperative that the strong verb should be carefully mastered and memorized. An outline paradigm was given above (§ 74); for the following sections constant reference must be made to the Paradigm of the strong verb (Par. A).

§ 79. In the PERFECT TENSE of the conjugation Qal the 3rd pers. masc. sing., which may be regarded as the groundform, **consists of three radical consonants, forming two syllables.** Of these the first contains Qamets. The vowel of the second syllable is usually Pathach. This is commonly the case with transitive verbs. A

few verbs, mostly intransitive or stative, have Tsere or Cholem; e.g. כָּבֵד *kābhēdh*, "he was heavy"; קָטַן *qātōn*, "he was small." The verbs in *ō* number about six; those in *ē* are more numerous; but since in inflexion the *ē* is usually volatilized into Sheva or sharpened into Pathach, the Tsere, except in the groundform, is found only in pause. Except in inflexions requiring Sheva, verbs in *ō* retain the *o*-sound—in toned syllables as Cholem, in toneless as Qamets-chatuph.

These verbs are known as "middle *e*" and "middle *o*."

§ 80. To the groundform the affixes given in § 76 are added; but, in consequence of the formation of new syllables involving a shifting of the tone from the former to the new ultimate, certain vowel changes take place. A knowledge of these tone-shiftings is essential to correct reading, and is also the key to the vocalization—

- (a) **Except with the affixes תָּם and תָּן which are always "heavy" and accented, the tone rests upon the syllable containing the third radical.**
- (b) **With the added letter ת and with the added syllables תִּי תִי, called "light" suffixes, none of which influence the tone, the vowels are as in the groundform.**

- (c) With הָ and וּ, which receive the tone and take the final radical to form a new syllable, the short vowel of the toneless second syllable becomes Sheva (§ 45. II.).
- (d) With the two heavy suffixes the vowel of the first syllable is reduced to Sheva, that of the second remains unchanged.

In pause (2nd pers. plur. excepted), the vowel under the second radical is Qamets; e.g. xli. 35, וְשָׁמְרוּ *v'shāmārū*.

When a verb whose third radical is Tav is immediately followed by an affix beginning with Tav, the consonant is doubled, and pointed with Dagesh; Ex. xxxiv. 27, כָּרַתִּי *kārāttī*, from כָּרַת. A similar contraction occurs where final Nun is followed by another Nun; § 18 (1). Where final Nun is followed by an affix commencing with Tav, the Nun is generally assimilated; i. 29, נָתַתִּי, *nāthāttī*, from נָתַן, *nā-thān*, "he gave."

§ 81. The INFINITIVE MOOD has two forms; of which the less frequent is the *inf. absolute*, which takes the form קָטַל *qātōl*, and undergoes no change. It expresses the verbal idea in the abstract; and is most frequently found with a finite verb of the same root, to which it stands as an adverbial accusative, according to principles explained in the Syntax.

The *infinitive construct* is a shorter form קָטַל

q'tōl; it rarely has Pathach in the second syllable. It may receive the pronominal suffixes, take prefixed prepositions, or govern nouns in gen. or acc.; and serves as groundform to the impv. and impf.

With לְ the union with the inf. cons. is so close that a closed syllable is formed, לִנְפֹל *līnpōl*, "to fall"; with בְּ and בִּ the first syllable is half-open, as בְּנִפֹל *bī-n'phōl*, "in falling"; the distinction is marked with the BeGaDKePhaTh consonants by the presence or absence of the Dagesh lene (§§ 20, 25).

When the vowel of the infinitive construct loses the tone, as when Maqqeph follows, Cholem is shortened to Qamets-chatuph (§ 56 (3)).

§ 82. The IMPERATIVE mood has distinct forms only for the 2nd persons of both numbers; the 3rd pers. being expressed by the impft. **The groundform is that of the inf. cons.** The 2nd masc. sing. has no affirmative; the other persons have the affirmatives י , ו , נָה , which were explained in § 77. The last of these does not affect the tone, and the vowel of the second syllable is unchanged. The other affirmatives receive the tone, and take the third radical to be the consonant of the new syllable. The Cholem is consequently reduced to Sheva, and the first of two concurrent Shevas becomes Chireq-qaton (§ 47); קְטָלִי becomes קְטִילִי. The first syllable is

half-open; hence *qĩ-t'li*. In these latter inflexions the pause restores the Cholem (§ 51 (3)).

In some verbs Pathach is found instead of Cholem; *e.g.* Ex. xiv. 12, *חָדַל* *ch^adhāl*, "cease." Sometimes Qamets-chatuph is found in the first syllable for Chireq; *e.g.* Judg. ix. 12, *מָלְכִי* *mō-l'khi*, "reign thou," fem.

When Cholem of the 2nd masc. loses the tone it is reduced to Qamets-chatuph.

§ 83. The IMPERFECT is formed by the addition to the stem, *i.e.* to the inf. cons., of the preformatives and affirmatives given in § 77. It follows that the vowel of the second syllable of the impf. is the same as the vowel of the inf. cons., either *ō* or *ā*, as these may be found in the stem (§ 81).

The preformatives had originally as their vowel Pathach, which under Aleph of the 1 pers. sing. takes the form of Segol. Under the other preformatives this is reduced to Sheva; but, since two vocal Shevas cannot come together, the first is replaced by the shortest full vowel Chireq (§ 47).

Where the third radical stands as the consonant of a new syllable, since the affirmative has the tone the second vowel is reduced to Sheva; *יִקְטֹל*, but *יִקְטְלֵי*. However, in pause the full vowel is

restored; and where Pathach belongs to the syllable, it is lengthened to Qamets (§ 51 (3)).

Where the second syllable loses the tone, as before Maqqeph, Cholem may be reduced to Qamets-chatuph. —

Sometimes the ending $\text{ְּ} \text{ְּ}$ is found for $\text{ְּ} \text{ְּ}$. More frequent, especially in the older books, is the ending $\text{ְּ} \text{ְּ}$ for ְּ ; rarely $\text{ְּ} \text{ְּ}$ for ְּ . This is called *Nun paragoric*. These forms always have the tone, and most usually stand in pause, when the full vowel is commonly retained in the previous syllable.

§ 84. The PARTICIPLE has in Qal alone two forms—an *active*, and a second form, probably a relic of a lost passive conjugation, but which is reckoned as the *passive* of this.

Verbs middle *ō* (§ 79) have their characteristic vowel in the second syllable of the act. partep.

The participles are declined like nouns, in gender and number (see chap. xxviii.). The fem. sing. may be $\text{ְּ} \text{ְּ}$ or $\text{ְּ} \text{ְּ}$ *qotēlēth*. The first syllable of the active partep. and the second of the pass. partep. of verbs middle *a* are unchangeable.

Note.—Paradigm A should be consulted for the deviations from these rules of verbs “middle *e*” and “middle *o*.”

CHAPTER XIX.

THE DERIVED CONJUGATIONS OF THE STRONG VERB (PARADIGM A).

§ 85. NIPH'AL is by origin and occasional use a reflexive or reciprocal, by more frequent use a passive of Qal. In the pft. the partcp. and one form of the inf. abs. the syllable נִ is prefixed to the root; and the usual personal affirmatives being used, the forms arise which are given in the paradigm.

In the remaining forms, *viz.* inf. cons., impf., and impv., the fuller syllable נִהֵ is prefixed. This Nun is, however, assimilated to the following radical, which receives Dagesh; *e.g.* impv. הִקַּטַּל *hîq-qā-tēl*. In the impf. the ה drops away before the preformatives, while these lose their Sheva, and take the vowel that was under Hē; *e.g.* יִקַּטַּל for יִהִקַּטַּל. The Aleph of 1 pers. sing., however, receives Segol, sometimes Chireq.

In pause the Tsere of the impf. frequently becomes Pathach, and where it loses the tone is reduced to Segol.

§ 86. The INTENSIVE CONJUGATIONS are distinguished by Dagesh forte in the second radical. P'EL, the active intensive, may express repeated or thorough performance of the action; sometimes it has, with intransitives, a causative or a declarative force.

The stem has Pathach in the first syllable, except in the pft., where it is thinned to *ī* (§ 46 iv.); in the second, *ē*, except in the inf. abs. In the pft. this *ē* is changed to *ā* (which was the original vowel) before affirmatives beginning with a consonant, and sometimes in the stem-form when not in pause. Pathach of the pft. often stands in pause without lengthening.

Tsere may be shortened to Segol, as before Maqqeph. Where Tsere has been reduced to Sheva by affirmatives it is restored by the pause.

Occasionally the Dagesh is omitted before Sheva, but compensation is sometimes given by making the latter into a Chateph (§ 15 (2)).

In the participle a new method of inflexion is shown (which is followed in the remaining modifications), the letter Mem, derived from the interrogative pronoun (§ 64), being prefixed to the stem.

§ 87. The passive intensive PU'AL takes as its first vowel *ū* (sometimes *ō*), which is unchanged; in the second syllable, *ā* (in pause, *ā*), which is

ū

ā

found throughout, except in the inf. abs. (*ō*) and partic. (*ā*).

Where *ā* has been reduced to Sheva by affirmatives, it is restored and lengthened by the pause.

Pu'al has no impv.

§ 88. HĪTHPĀ'ĒL, the reflexive form of the intensive modification, is formed by prefixing הִתְּ to the *original* stem of Pi'el (see § 86). Before the sibilants Samech, Shin, and Sin, the Tav and the sibilant change places; Hag. i. 6, מִשְׁתַּכֵּר partic. *mīš-tāk-ker*, for מִתְּשַׁכֵּר.

Before Tsade a similar transposition occurs, Tsade in addition being changed to Teth; xliv. 16, נִצְטַדֵּק *nīts-tād-dāq*, for נִתְצַדֵּק.

When Tav is followed by a D or T sound (Daleth, Teth, or Tav), the consonant of the stem assimilates the Tav of the prefix, and the doubling is indicated by Dagesh forte, Lev. xxi. 1, impf. יִטַּמֵּא.

The inflexion generally follows that of Pi., but with a stronger preference for the original *ā* sound in place of *ē*.

§ 89. The CAUSATIVE MODIFICATION possesses an active and a passive form.

The active HIPH'IL is characterised by the prefix syllable הִ. In the perfect this is pointed with the short *ī*; in the rest of the verb the

original vowel \bar{a} remains, but where it follows a preformative with Sheva, the Hē is dropped, and the preformative takes the vowel that stood under Hē: יִקְטִיל for יִהְקְטִיל.

The vowel of the second syllable is in the pft. \bar{i} , except before affirmatives beginning with a consonant, when it is \bar{a} . In the rest of the verb (inf. abs. and 2nd masc. sing. impv. excepted) the characteristic vowel is long \bar{i} , which before יָה has become \bar{e} . There is also a second form of the impf., caused by changing the \bar{i} of those forms which end with the third radical into \bar{e} ; יִקְטִיל. This is called the *Jussive*. Unlike those of the other conjugations, forms in Hiph. ending with the affirmatives יִ and וִ and הִ viz. those with inserted Yod, retain the tone on the penultimate.

While Hiph. is strictly, and most frequently, the causative of Qal, in such verbs as are intransitive in Qal it may be used as the transitive; at times it has a declaratory (not a causative) force.

§ 90. HOPH'AL, the passive causative, has for its prefix the syllable הִ with Qamets-chatuph, or occasionally the related vowel Qibbutz; and for the second syllable, except in the inf. abs. and the partep., the vowel Pathach. A pass. impv. of Hoph., but used in a reflexive sense, is very rarely found.

CHAPTER XX.

THE VERB WITH SUFFIXES (PARADIGM B).

§ 91. If the object of a transitive verb is a pronoun, it may be expressed by **אֵת** with its suffixes (see § 153, Note), or, more usually, by the addition of pronominal suffixes to the end of the verb. Occasionally dative relations are expressed in this way, but not reflexive.

The table of suffixes is given in § 92 on next page.

§ 93. As in the case of the preformatives and affirmatives (§§ 76, 77), the suffixes are fragments of personal pronouns, most of which can be understood from the paragraphs referred to. The early connexion between **ךָ** and **תָּ** is here seen from the use of **ךָ** as the suffix of the 2nd person, the pronoun being **אַתָּה** (§ 60). Of the above suffixes **כֶּם** and **הֶם** (**כֵּן** and **הֵן** do not occur) are always accented : **נִי**, **נָה**, **הוּ**, **הָ** never.

§ 92. TABLE OF SUFFIXES.

CLASS A. Added to Forms ending with Vowels.	CLASS B. Added to Forms of Perfect ending with Consonants.	CLASS C. Added to Forms of Imper. etc. ending with Consonants.
SING.—		
1 c. $\text{נִי}^{\text{<}}$	$\text{נִי}^{\text{<}}$ (pause $\text{נִי}^{\text{<}}$)	$\text{נִי}^{\text{<}}$
2 m. $\text{הָ}^{\text{<}}$	$\text{הָ}^{\text{<}}$ (pause $\text{הָ}^{\text{<}}$ $\text{הָ}^{\text{<}}$)	$\text{הָ}^{\text{<}}$
f. $\text{הָ}^{\text{<}}$	$\text{הָ}^{\text{<}}$ $\text{הָ}^{\text{<}}$, rare $\text{הָ}^{\text{<}}$	$\text{הָ}^{\text{<}}$
3 m. $\text{הוּ}^{\text{<}}$ $\text{וּ}^{\text{<}}$	$\text{הוּ}^{\text{<}}$ $\text{וּ}^{\text{<}}$ (הוּ) $\text{וּ}^{\text{<}}$	$\text{הוּ}^{\text{<}}$
f. $\text{הָ}^{\text{<}}$	$\text{הָ}^{\text{<}}$	$\text{הָ}^{\text{<}}$ $\text{הָ}^{\text{<}}$
PLUR.—		
1 c. $\text{נוּ}^{\text{<}}$	$\text{נוּ}^{\text{<}}$	$\text{נוּ}^{\text{<}}$
2 m. $\text{כֶּם}^{\text{<}}$		$\text{כֶּם}^{\text{<}}$
f. not in use		
3 m. $\text{הֵם}^{\text{<}}$ $\text{ם}^{\text{<}}$	$\text{הֵם}^{\text{<}}$ (= $\text{הֵם}^{\text{<}}$) $\text{ם}^{\text{<}}$	$\text{הֵם}^{\text{<}}$ (= $\text{הֵם}^{\text{<}}$) $\text{ם}^{\text{<}}$
poet. $\text{מוּ}^{\text{<}}$	$\text{מוּ}^{\text{<}}$	$\text{מוּ}^{\text{<}}$
f. $\text{ן}^{\text{<}}$	$\text{ן}^{\text{<}}$ $\text{ן}^{\text{<}}$	not in use

The three classes of suffixes are used in the following manner:

Class A contains those which are added to forms of the pft., impf., and impv. which end in a vowel.

Class B contains those which are added to forms of pft. ending in a consonant, and are distinguished by the presence of *a* as the "binding-vowel."

Class C contains those which are added to forms of impf. and impv. ending in a consonant, and are distinguished by the use of *e* as binding-vowel.

These binding-vowels (and Sheva when used for the like purpose) must be regarded as representing an old vowel ending of the word, which had fallen away from the Hebrew speech before the literary period.

§ 94. In speaking of "forms ending in a vowel" or "in a consonant," it must be borne in mind that the phrase refers, not to forms thus ending in the Paradigm, but to certain modifications of those forms which they undergo when receiving suffixes; or, rather, the modifications are reversions to earlier forms. The following are these changes:

PERFECT. Sing. 3 fem. for ה takes the original fem. ending תְּ תִּ. This תְּ is

always toned, except with heavy suffixes, which always have the tone. Contrary to ordinary usage, it takes the suff. נִי, נָה, הִי, הָה, נִי without a union-vowel, and it shortens the long binding-vowels where these are found.

Sing. 2 masc. has, in addition to its usual form in הָ, the form הֵ in use with the form נִי only.

Sing. 2 fem. changes הָ into הֵי, and is to be distinguished from 1 sing. by the connexion only.

Plur. 2 masc. for הָם has הֵי, the ם being cast away, and the ן of the original form אָהָם restored.

IMPF. Plur. 2 and 3 fem. take הֵ for הָה, and have same form as plur. 2 masc.

IMPV. Plur. fem. in like manner has הֵ for הָה, and becomes קִטְלוּ as masc.

§ 95. THE PERFECT TENSE. — In learning the suffix conjugation, it is better not to commence with the Qal or simple form on account of vowel changes which are occasioned by the tone. In Hiph., however, the first and second syllables retain the vowels shown in the Paradigm, and only the changes of termination just described take place.

The following forms thus arise; to the left is

placed a suff. suitable to the form of the verb (§ 93), and these unite to form one word :

Number, Person, and Gender of Suffix.	Sing. Number. Person of Verb.	Number, Person, and Gender of Suffix.	Plural Number. Person of Verb.
1 c. sing. ני —	הִקְטִיל 3 m.	2 m. sing. ה —	הִקְטִילוּ 3 c.
1 c. sing. ני —	הִקְטִילָהּ } f.		
3 m. pl. ם —	הִקְטִילוּ } 2 m.	1 m. sing. ני —	הִקְטִילתוּ 2 m.
3 m. sing. הו —	הִקְטִילָהּ } 2 m.		
1 c. sing. ני —	הִקְטִילָהּ } 2 m.		
1 c. sing. ני —	הִקְטִילתי } f.		
3 m. sing. ו —	הִקְטִילתי } f.		
2 m. sing. ה —	הִקְטִילתי 1 c.	3 m. sing. הו —	הִקְטִילנוּ 1 c.

In Pi., since the first syllable is sharpened, it is unchangeable, and only the second is varied ; the Tsere being reduced to Sheva, except before **ה** and **ם**, when it is shortened to Segol.

§ 96. But when suff. are added to the pft. of Qal, the new distribution of the consonants into syllables, together with the tendency of the tone to move endwards, causes important changes

(see Laws of Syllabication, chap. vi.). The Qamets of the first syllable, which was only tone-long, is volatilized to Sheva; while the Pathach of the second syllable is in the 3 sing. masc. lengthened to \bar{a} (otherwise it would stand in an open toneless syllable, § 24); and in the 3 fem. sing. and 3 plur. com., where it had been volatilized to Sheva, it is both restored and lengthened.

Verbs middle “*e*” retain this vowel before suff.: *e.g.* Deut. xv. 16, אֶהְבֶּךָ $^a h\bar{e}-bh\cdot kh\bar{a}$, “he hath loved thee.”

The following contractions should be noticed, in which, contrary to custom, the second consonant is assimilated to the first: תָּהָרָה into תָּהָרָה; תָּהָרָה into תָּהָרָה.

§ 97. THE IMPERFECT.

In Qal, forms ending with a vowel are joined without internal change to the suff. of Class A.

Where there is no final vowel, *i.e.* in all forms which have no affirmatives, the vowel \bar{o} is generally reduced to Sheva, sometimes to ְ (Chateph-qamets). Before הָ and כֹּם it becomes \bar{o} (Qamets-chatuph).

Verbs with “*ā*” in the impf. retain it before suff., but lengthened to Qamets; *e.g.* Job xxix. 14, וַיִּלְבַּשְׁנִי $vay-yil-b\bar{a}-sh\bar{e}-ni$, “and it clothed me.”

There is often attached to persons of the impf. a second form of suffix arising from the insertion of a Nun, called Nun epenthetic or demonstrative, between the verb and the ordinary suffix. This is followed by assimilation, which is marked by Dagesh in the Nun or the Kaph; xxxvii. 27, נִמְכְּרֵנוּ *nīm-k'rēnnū*, "let us sell him," for נִמְכְּרֵהוּ. See further the Paradigm B.

In Pi., Tsere is mostly reduced to Sheva; but before הָ and כֶּם to Segol, and at times to Chireq.

In Hiph. the long *ē* is retained.

§ 98. The IMPV., except in the 2 sing. masc., ends in a vowel, and requires the suff. of Class A. In 2nd masc. in Qal there is a shifting of the vowel, so that it supplants the Sheva under the first radical, and forms a half-open syllable.

It takes the suff. of the impf. Hence קָטַל *qāṭal*, becomes קָטַלְתָּ *qāṭalt* (with *ō* shortened to *ō*, and shifted from under Teth to Qoph), קָטַלְתִּי *qāṭaltē-ni*.

When the vowel of the impv. is *ā*, this is retained, and in open syllables lengthened to *ā*. Hiph. 2 masc. sing. regains the characteristic *ī* of its second syllable; הִקְטִילְתִּי. In Pi., Tsere is reduced to Sheva, or before הָ and כֶּם to Segol.

§ 99. The suff. attached to INF. CONS. may express either the subject or the object of the verb; e.g. Ex. xi. 1, שִׁלְחוֹ "his (Pharaoh's) letting

go"; but Ex. iv. 23, "letting him (Israel) go." In the 1 pers. sing. this distinction is noted by using the nominal suffix (see § 129) for the former, the verbal for the latter. In the other persons the nominal suff. are used to express both meanings. In inf. cons. Qal, as in the impv., the vowel is moved towards the beginning, and a half-open syllable is formed; l. 14, קָרְבוּ *qō-r'bhō*.

§ 100. The PARTC., which is also of the nature of a noun, can likewise take nominal suff. The vowel of the second syllable is reduced to Sheva, or Segol, or Chireq.

EXERCISE VII.

Conjugate with suff. the following verbs :

זָכַר "he remembered"; פָּקַד "he punished"; רָדַף "he pursued."

CHAPTER XXI.

LENGTHENED AND SHORTENED FORMS.

§ 101. OF the *impf. tense* and of the *impv. mood* there exist lengthened forms, called *Cohortative*; and of the *impf.* a shortened, called *Jussive* or *Apocopated*.

The *COHORTATIVE IMPF.* is formed by adding the (usually toned) syllable הַ— to the 1 pers. sing. and plur., rarely to other persons; as xxxvii. 17, גִּלְכָּה, *nē-l·khā*, “let us go.” Before this affix changeable vowels are volatilized to Sheva, unchangeable remaining.

This form expresses strong desire or determination or exhortation.

§ 102. The leading idea of the *JUSSIVE IMPF.*, usually confined to 2nd and 3rd persons, is that conveyed by its name, *command*, or its opposite *prohibition*; but in use it received a wider significance. The Jussive is most fully marked where there is a quicker pronunciation and a withdrawing of the tone backwards. In many cases the

only possible alteration was to shorten the vowel of the second syllable; in others the laws of the language permitted no change, and the Jussive was identical with the ordinary form. This was the case with plur. forms, forms with suff., and in 2 fem. sing. Distinct Jussive forms occur in Hiph. in most verbs, in strong verbs in Hiph. only, in all conjugs. (passives excepted) of verbs *Lamed Hē*, in the Qal of verbs *Ayin Vav* and *Ayin Yod*; thus i. 24, תוֹצֵא *tōtsē*, for תוֹצִיא Hiph.

Shortened forms of the impf. are especially found with Vav consecutive (§ 156).

§ 103. The COHORTATIVE IMPV., which is more emphatic than the ordinary form, is made by adding toned הַ - to the 2 masc. sing.; xxv. 31, מִכְרָה *mā-kh'rā*, "sell thou."

A SHORTENED IMPV., consisting of one syllable (to be distinguished from such impervs. as are always monosyllabic, see Paradigms), is found in the Pi. of verbs *Lamed Hē*; Lev. xxiv. 2, צַו *tsāv*, from צִוּה.

CHAPTER XXII.

GUTTURAL VERBS.

VERBS PE GUTTURAL WITH VERBS PE ALEPH.

§ 104. What seem to be irregularities in the conjugation of Hebrew verbs are, for the most part, deviations from the normal or strong verb occurring by rule, and caused by the nature of one or more of the consonants of the root (see Preface).

Verbs having a guttural as first radical are known as verbs *primæ gutturalis* or Pe guttural. For their conjugation see Paradigm C; where modifications are not given there is no deviation from the strong verb. The following is a summary and explanation of the forms affected:

1. **Where a simple vocal Sheva would stand under the first radical**, *e.g.* inf. cons. or impv. 2 masc. sing., **the guttural requires** (§ 53 (3) (a)) **a compound, or Chateph, Sheva**; this is generally ֿֿֿ ; but with Aleph, frequently ֿֿֿֿ .

2. **Where a preformative comes before the first radical**, so that in the regular verb Sheva would close the first syllable; *e.g.* in the impf.

Qal, pīt. Niph., and throughout Hiph. and Hoph., there either will be found a closed syllable, as xxvi. 18, **יִתְּנָה** *cāy-g'āh-pōr*; or more frequently there is found under the first radical a compound Sheva containing the vowel under the preformative, and giving rise to the following groups as seen in the Paradigm:

(1) In Qal—

- i. If the second syllable has *o*, $\overline{\text{---}}_{\text{---}}$.
 ii. If the second syllable has *a*, the group is $\overline{\text{---}}_{\text{---}}$; as xli. 56, $\overline{\text{---}}_{\text{---}}$ *văy-yŕ-ch'zǎq*; the inflexion being regular.

(2) In Niph., $\frac{\text{נִפְחַל}}{\text{נִפְחַל}}$ in pft. and partcp.

(3) In Hipl., $\frac{1}{16}$ in pft.; in other parts $\frac{1}{16}$.

(4) In Hoph., $\frac{100}{1000}$.

3. When, in consequence of the addition of one of the affirmatives **אֵן**, **כֵּן**, or of a suffix, the vowel of the syllable which follows a Chateph group, as just described, is reduced to vocal Sheva, two vocal (§ 15) Shevas would stand together, contrary to the law of the language. To avoid this, the compound Sheva is changed into the full vowel which lies in the Chateph, and which then stands in a half-open syllable (§ 48). Thus **תַּעֲמֹד**, but **תַּעֲמֹדִי** *tā-ā-m'dhī*.

4. In those parts of Niph. where the first radical is usually doubled the Dagesh is

omitted (§ 53 (1)); but compensation is made by lengthening Chireq to Tsere. This applies to verbs which begin with Resh; but in other respects they are conjugated as the strong verb.

When the tone moves endwards the group רֶשֶׁת is often lightened to רֶשֶׁת , הֶעֱבִדְתִּי ; but Jer. xvii. 4, וְהֶעֱבִדְתִּיהָ .

§ 105. VERBS HAVING ALEPH AS FIRST RADICAL are in most respects conjugated as Pe guttural. But in Qal impf. five verbs take regularly a form יֹאכַל , the first syllable of which has *o* arising from \bar{a} , which is lengthened by § 54 (1) from אָ . These verbs are — אָבַד “he perished”; אָבָה “he willed”; אָכַל “he ate”; אָמַר “he said”; אָפַךְ “he baked.” A few adopt either form; as אָחַז “he seized”: impf. יֹאחֲזוּ *ye'echōz*, and יֹאחֲזוּ *yō-chēz*.

In the 1 pers. sing. of the impf. Qal the quiescent radical Aleph is dropped after the preformative Aleph: in the other cases it is retained to suggest its presence in the root.

The vowel of the second syllable of impf. is \bar{e} in pause, otherwise usually \check{a} . Those verbs which end in Hē are conjugated as verbs Lamed Hē (see § 119). See Paradigm D for this class.

VERBS AYIN GUTTURAL (Paradigm E).

§ 106. The presence of a guttural as second radical causes the following deviations:

1. **Where the second radical would have a simple vocal Sheva under it, it takes a compound,** generally Chateph-pathach; xlii. 16, יִבְחֲנֵי *yīb-bā-ch^anū*, “they shall be proved.”

In the impv. Qal *ā*, the original vowel, is restored to the first syllable of sing. fem. and plur. masc.; the Sheva under the second radical, being vocal (for the syllable is half-open; see § 82), is changed to its corresponding Chateph.

2. **In consequence of the preference of gutturals for *a* sounds, the vowel of the impf. Qal is generally Pathach.** But the *ō* of the strong verb is retained in the inf. cons. and abs.; and the *ē* of the Niph. impf. and Pi. impf. is also retained.

In Pi. pft. both *a* and *e* are found.

3. **In the three intensive conjugations, Pi., Pu., and Hithpa., there can be no doubling of the second radical (§ 53 (1)).** With Hē, Cheth, and Ayin there is generally an implicit Dagesh; xlvii. 18, נִבְחֲדוּ *n'khā-chēdh*, “we will hide.” With Aleph there is usually, with Resh there is always, a compensative lengthening of the preceding vowel (§ 53 (1)); the lengthened vowels being unchangeable.

In Qal impv. and impf. with suff., where the strong verbs have Sheva under second radical, these verbs often have Qamets; Lev. ix. 15, **יִשְׁחַטְהוּ** *yish-chā-tē-hū* (§ 97).

VERBS LAMED GUTTURAL (Paradigm F).

§ 107. To this class belong verbs ending in Hē with Mappiq, Cheth, and Ayin; final Hē without Mappiq and Aleph are quiescent, and such verbs are inflected according to Paradigms N and M.

1. **The preference of gutturals for *a* sounds causes the following deviations:**

(1) In Qal impv. and impf. *a* is prevailingly the vowel of the second syllable.

(2) **Furtive Pathach** (§ 10) is inserted after final long vowels, Qamets excepted, in inf. cons. of Qal and Hiph., and in the infins. abs., and parteps. generally; and after final pausal *ē*.

(3) **Forms of Niph., Pi., Hiph., and Hithp., ending in *ē*, except such as are covered by (2), are changed when out of pause into *ā*;** in pause the fuller form *ē^a* is retained.

2. **Compound instead of simple vocal Sheva is required under the third radical.**

This rule only applies where suffixes are attached by means of Sheva, since in no other cases has any form of the verb a vocal Sheva under the third radical.

3. **In the 2 sing. fem. of all pfts. the form **שְׁלַחְתְּ** is changed into **שְׁלַחְתְּ**, the first Sheva**

becoming the "helping-vowel" Pathaeh, Tav retaining, notwithstanding, its Dagesh lene and Sheva.

EXERCISE VIII.

Conjugate according to the Paradigm the following verbs :

Pe Guttural :

אָסַר 'ā-sār, "he bound"; Qal impf. יֹאסֵר.

חָגַר chā-ghār, "he girded"; Qal impf. יִחַגֵּר.

חָלַץ chā-lāts, "he drew out."

עָבַד 'ā-bhadh, "he served."

Ayin Guttural :

גָּאַל gā'āl, "he redeemed."

בָּחַר bā-chār, "he chose," in Qal, Niph., and Pu.
(with *D. forte implicitum*).

מָהַר mā-hār, "he hastened," in Qal, Niph., and Pi.
(with *D. forte implicitum*).

צָעַק tsā-'āq, "he cried out," in Qal, Niph., Pi.
(with *D. forte implicitum*), and Hiph.

גָּרַשׁ gār-rāsh, "he drove out"; Qal, Niph, Pi., and Pu.

Lamed Guttural :

בָּרַח bā-rāch, "he fled," in Qal, Hiph.

שָׂבַע šā-bha', "he was full," in Qal, Niph., Pi., Hiph.

CHAPTER XXIII.

VERBS PE NUN (PARADIGM G).

§ 108. VERBS which have Nun as first radical, on account of the weakness of that consonant, suffer two changes—(a) *Apharresis*, or the rejection of the consonant: (b) *assimilation* of the first radical to the second.

1. **The radical Nun is usually rejected when it has only vocal Sheva under it.** This occurs:

- (1) **In the inf. cons. Qal**, where the Nun is dropped and Tav added at the end, the vowels of the word thus formed being Segol: or, with guttural verbs, Pathach.

- (2) **In the impv. Qal.**

Tav is the fem. ending added to give volume to the monosyllabic word, which becomes a *Segolate* (§ 137).

These changes do not take place with verbs impf. *o*, or with verbs having Hē as final radical.

2. **Nun is assimilated to the second radical where the first radical closes a syllable after**

a preformative; *i.e.* in Qal impf., Niph. pft., and the whole of Hiph. and Hoph. This assimilation is marked by Dagesh forte.

Where the second radical is a guttural, assimilation cannot take place, neither is there usually compensative lengthening, but the Nun remains; though in Niph. pft. forms like נִחְמְתִי *nī-chām-tī*, vi. 7, with *D. forte implicitum*, are found. Assimilation is at times avoided in Pause. Hoph. takes the vowel Qibbut.

§ 109. The much used verb נָתַן *nā-thān*, "he gave," has the following peculiarities. It assimilates its third radical before affixes beginning with Tav or Nun. It takes *ē* as the vowel of the Qal impf. Its Qal impv. is נָתֵן, and inf. cons. תֵּת for תָּתַן, with suff. תָּתִי.

The verb לָקַח *lā-qāch*, "he took," is inflected like this class, since it has in Qal, impv. קַח, inf. cons. קַחַת, impf. יִקַּח; in Hoph., impf. יִקַּח.

Forms of verbs of this class sometimes coincide with those of verbs *Pe Yod*, Class C, and *Ayin Ayin* (Aramaic form, § 115). The student should compare the Paradigms, and bear this fact in mind when searching the Lexicon.

EXERCISE IX.

Conjugate the following verbs :

נָטַשׁ *nā-tāsh*, "he extended," in Qal, Niph., and Pu.

נָכַר *nā-khār*, "he is marked," in Niph., Pi., and Hiph.

CHAPTER XXIV.

VERBS PE YOD (PARADIGM H).

§ 110. VERBS whose first radical is Yod, are divided into three classes:

A. Those which were originally *Pe Vav*; a fact proved by the appearing, in consequence of inflexion, of forms with this consonant, and from forms in cognate languages.

B. Those originally beginning with Yod (*Pe Yod proper*).

C. Verbs of both these classes, which assimilate the Yod to the second consonant after the manner of verbs *Pe Nun* (§ 108).

§ 111. CLASS A, originally *Pe Vav*.

Qal pft. has no peculiarity beyond the change of Vav into Yod; iv. 18, יָלַד *yā-lādh*, for יָוַד. Pi. and Pu. are also regular.

Qal impf. and its allied forms are inflected as under:

(1) A small class of eight verbs takes, *e.g.* for impv. יֵשֶׁב, for inf. cons. יֹשְׁבֵת, and for

impf. וַיֵּשֶׁב, with unchangeable Tsere in the first, and tone-long \bar{e} (or with gutturals \bar{a}) in the second syllable. This \bar{e} may be shortened to Segol, or reduced to Sheva.

(2) **There is a larger class, in which Yod (for Vav) appears as a consonant**, pointed with Sheva in impv. and inf. cons. like the strong verb, but quiescing into \bar{i} in impf., the vowel of the second syllable being \bar{a} .

The original Vav reappears:

(1) **In Niph., inf., impv., and impf., where it is Dageshed.**

(2) **Sometimes in Hithp.;** xlv. 1, הִתְוַדַּע *hith-vaddā'.*

(3) **When it occurs at the end of a syllable**, in which case Vav quiesces with the vowel of the preformative: in Hoph. it makes \bar{u} , in Hiph. and in the pft. and partep. of Niph. \bar{o} for \bar{a} (§ 54 (3)), a being the original vowel of this form.

The common verb הָלַךְ *halakh*, "he went," is conjugated like a verb *Pe Yod* (Class A) in Qal impv., inf. cons., and impf., and throughout Hiph., e.g. Qal impf. יֵלֵךְ.

§ 112. CLASS B. Verbs truly *Pe Yod*, about eight in number, do not permit the dropping of the Yod. In Qal impf. they take a long vowel,

Chireq, in the first syllable, and *ā* in the second. In Hiph. the first syllable is *הִי* for *הִי* (§ 54, 4).

§ 113. CLASS C embraces certain verbs, most of which have a sibilant, and especially Tsade, as second consonant. Where Vav or Yod would stand at the end of a syllable, it retains its consonantal power, but is assimilated to the following consonant, which is marked with Dagesh f.: xxxvii. *נָצַח*, *nāts-tsa-bhā*, for *נִצַּח*, from *נָצַח*.

This class imitates the forms taken by verbs *Pe Nun* in Qal impf., Niph. pft. and partep., and in Hiph. and Hoph. These verbs are of a very mixed character, and often take forms belonging to the other classes. But the fact that Yod may thus be assimilated, especially to Tsade, must be carefully borne in mind.

EXERCISE X.

Conjugate the following verbs :

Class A. *יָלַד* *yā-lādh*, "he begat"; fem. "she bore."

יָסַד *yā-sādh*, "he founded" (not in Hiph.).

Class B. *יָנַק* *yā-nāq*, "he sucked."

Class C. *יָצַק* *yā-tsāq*, "he poured" (Qal).

יָצַג *yā-tsāgh*, "he placed" (Hiph.).

CHAPTER XXV.

VERBS DOUBLE AYIN (PARADIGM J).

§ 114. 1. IN verbs which have for second and third radicals the same consonant, these letters are contracted into one doubled consonant,—except in the Qal inf. abs. and Qal parteps., which have a naturally long vowel (§ 45 (1)), and in forms where the middle radical is Dageshed, as in Pi. and its allied forms.

In the case of Qal pft., 3 sing. masc. and 3 plur., the custom is for intransitive verbs to contract, but for trans. verbs to repeat the consonant.

2. **The vowel of the contracted syllable is that proper to the second syllable.** Sometimes this appears as it stands in the Paradigm of the normal verb; Deut. xv. 19, תִּגְּזֹר *tū-ghōz*; but at other times the vowels rest upon older forms, restored or modified, as in 3 fem. sing. pft.

3. **This contraction should be marked by Dagesh f. in the doubled consonant.** Dagesh, however, is not found where the radical ends

the word, but it is restored upon the addition of affixes and suffixes. Cf. Qal pft. sing. 3 masc. with 3 fem.

4. If the affirmative begins with **Tav** or **Nun**, in which case the doubled consonant would stand at the close of a syllable, then to make the doubling audible there is a vowel inserted, and the **Dagesh** is retained. In the pft. this vowel is *ī*, in the impf. *ī*—.

5. In consequence of contraction, the preformatives of Qal impf., Niph. pft., and of the whole of Hiph. and Hoph., form open syllables with short vowels. To comply with the laws of the syllable (§ 24 i.), these vowels are lengthened as under:

(a) The *ā* of Hiph. impf. is changed to *ā*.

(b) The regular *ī* (thinned from an original *ā*) is:

i. In Qal impf. and Niph. pft., restored and lengthened to *ā*.

ii. In Hiph. pft., lengthened to *ē*.

(c) The *ō* of Hoph. is changed to its original *ū*, and lengthened to *ū*.

This Shureq is retained with suffixes and affixes: but the other long vowels are, when the tone moves endwards, volatilized to Sheva.

In Qal impf. intransitive verbs take the form *יִקַּל*.

6. The tone, with few exceptions, rests upon

the stem syllable when it is without affixes, or when it has $\text{הַ} - \text{יָ} - \text{יָ}$. When a vowel is inserted the tone is shifted to this vowel, except before תָּה and תָּה , which always take the tone. This shifting causes a shortening of a tone-long e in the preceding syllable to \check{e} , and of \bar{o} to \check{o} .

§ 115. Beside the ordinary intensive conjugations Pi., etc., these verbs use frequently, and with the same significations, forms Pō'ēl, Po'āl, Hithpō'ēl, and Pilpēl and Hithpālpēl (see § 72).

There is in Qal impf. a second form, after the Aramaic model, in which, by way of compensation for the omitted consonant, the first radical is doubled instead of the second. See the Paradigm.

More rarely this occurs in Hiph.

Verbs of this class are liable to be mistaken for verbs *Ayin Var*, which also take the rarer conjugations Po., etc., and have identical forms in impf. of Qal, and of Hiph. with Vav cons. (§ 156); while the two classes show an inclination to adopt forms from each other.

EXERCISE XI.

Conjugate the following verbs :

מָדַד *mā-dhādh*, "he measured," in Qal, Niph., Polel.

פָּרַר *pa-rar* "he brake," in Hiph., Hopl., Pilpel

פָּרַר , Hithpolel הִתְפּוֹרֵר .

CHAPTER XXVI.

VERBS AYIN VAV AND AYIN YOD.

VERBS AYIN VAV (Paradigm K).

§ 116. VERBS whose middle radical is Vav on account of its weakness are prone to elide it. They show the following deviations from the normal verb. Verbs *Lamed He* and some *Lamed gutturals*, however, retain Vav, and treat it as a hard consonant.

1. As to the vowel of the stem syllable.

(1) In **Qal pft.** the first consonant takes the vowel which was under the elided Vav. Where the vowel originally under Vav has been volatilized to Sheva it is restored, and if \tilde{a} is lengthened to \bar{a} . The 3 sing. masc. and Qal act. partic. being toned syllables also take a long vowel.

(2) In **Qal impf.** and its allied forms the vowel of the second syllable is \bar{u} .

(3) In Niph. the vowel is throughout \bar{o} .

(4) In Hiph. and Hoph. the vowel of the second syllable is regular.

2. Where the vowel of the preformative after the elision comes to stand in an open syllable, it is lengthened as under:

(1) In Qal impf., Niph. pft. (where \bar{a} was the original vowel), and in Hiph. impf., impv., inf., to \bar{a} .

(2) In Hiph. pft. and partep. to \bar{e} .

(3) In Hoph. to \bar{u} .

Except in Hoph., these long vowels can be volatilized to Sheva.

3. Where possible, the tone rests on the stem. Hence with the vowel affirmatives קָטַל יָקַטַל the tone is on the stem, the vowel is normal. With consonantal affixes in Qal impf. יִקְטַל , and in Niph. and Hiph. pft. יִקְטַל is inserted as separating vowel. Except before the affixes *-tem* and *-ten*, these inserted vowels carry the tone; and the long vowel of the first syllable is volatilized.

Before the parting vowel, \bar{o} of Niph. becomes \bar{u} .

Pi. is rarely found; the intensive forms more frequently being Pölél and Pípel, with the passives and reflexives.

These verbs must be sought in the Lexicon under the form of the inf. cons., and not under the 3 sing. masc., since in the latter form the second radical is missing.

Certain verbs of this class, as מָת *mēth*, "he is dead," בוֹשׁ *bōsh*, "he is ashamed," answer to verbs middle *e* and

o. The former, as a rule, retain *o*, except where an affirmative with a consonant follows, when they take *ā*; Num. xiv. 2, **מִתְנַחֵם** *māth-nā*; and the latter retain *o* throughout.

VERBS AYIN YOD (Paradigm L).

§ 117. A few verbs have Yod for their middle radical. Except in Qal, they do not differ in inflexion from verbs *Ayin Vav*.

In Qal pft., in addition to forms resembling those of verbs *Ayin Vav*, there are forms, as **בִּינֵה** and **בִּינוֹתִי**, which retain Yod, and resemble a Hiph. deprived of its preformative. In inf. cons. and impv. the form is **בִּין**; in impf., **יִבִּין**, the same as the Hiph.

EXERCISE XII.

Conjugate the following verbs :

שׁוּב *shūbh*, "he turned," in Qal, Polel, Polal, Hiph., and Hoph.

פּוּץ *puts*, "he scattered," in Qal, Niph., and Hiph.

רִיב *ribh*, "he strove," in Qal and Hiph.

CHAPTER XXVII.

VERBS LAMED ALEPH AND LAMED HE.

VERBS LAMED ALEPH (Paradigm M).

§ 118. ALEPH as third radical is usually quiescent, and gives rise to the following changes:

1. In forms which end with Aleph, the vowel is that of the regular verb, except that Pathach is lengthened to Qamets.

2. Where Aleph stands before an affirmative beginning with a consonant (*i.e.* where the third radical would close a syllable), the Aleph quiesces in the preceding vowel, and Sheva is dropped. This vowel is:

In Qal pft., Qamets.

In the other pfts. (and in Qal of verbs middle *e*), Tsere.

In impv. and impf. of all conjugations, Segol.

The quiescent Aleph is sometimes omitted. The syllable before Tav of the affixes being open, this consonant loses its Dagesh.

3. **Where Aleph stands at the beginning of a syllable, as before vowel affixes, it retains its consonantal power, and the form is regular.**

Aleph is so far a guttural as to require *a* in Qal impv. and impf., and a Chateph before suffixes requiring Sheva as linking vowel.

In certain cases verbs of this class take forms analogous to those of verbs *Lamed Hē*.

VERBS LAMED HĒ (Paradigm N).

§ 119. Verbs which now have Hē as the third consonant of the stem, had originally Yod or Vav, prevailing the former. The original consonant is most evident in the Qal partec. passive. The weakness of this original Yod causes the following deviations from the original strong verb :

1. **Where the third radical stood at the end of a word, Yod was rejected, and Hē was written in its place** as the sign of a final vowel. The exceptions to this are the partec. just named, and the inf. cons. which in all conjugations ended in **ת**.

The vowel of the syllable thus ending in Hē is :

In all pfts., Qamets.

In all impfs. and partcps., Segol (except Qal pass.).

In all impvs., Tsere.

In inf. abs. of Qal, Niph., and at times of Pi., Cholem ; in the other inf. abs., Tsere.

2. Where the third radical would stand before affirmatives beginning with a consonant, the original Yod reappears, but quiesces in the preceding vowel. The vowels which now arise are :

In Qal, and usually in Pi., Hiph. (except 1 sing.), and Hithp., in the pft. Chireq.

In Niph. (with few exceptions) Pu. and Hoph., in the pft. Tsere.

In all impvs. and impfs., Segol.

3. Where the third radical stands before an affirmative beginning with a vowel, the radical Yod and the Sheva of the preceding consonant are rejected; and the second radical takes the vowel proper to the Yod, in place of Sheva.

4. The 3 fem. sing. of the pft. is peculiar, possessing a double fem. ending. The old fem. termination Tav (see 'ā-zlāth, Deut. xxxii. 36) is substituted for the third radical (so 'ā-ṣāth, Lev. xxv. 21), and the ordinary fem. ending is then added.

With suffixes Hē is rejected, and the suffix may be added without union vowel.

5. These verbs admit of shortening by the casting away of the final syllable. In this way arise Jussive forms (§ 102) and those used with Vav cons. impf. (§ 156). In some cases the shortened form is monosyllabic; as xxi. 19, תִּשָּׁק

tashq; more frequently, for euphony, there is inserted a short toneless helping-vowel; יָגַל *yǎ-ghēl*, for יָגַל.

§ 120. There are many verbs which have more than one weak radical, and in consequence a double deviation from the normal form may arise. What particular form will arise may sometimes be learned by adding together the single deviations; as עָשָׂה *‘ā-sā*, “he has made,” taking the peculiarities of verbs *Pe guttural* and *Lamed Hē*, makes its impf. יַעֲשֶׂה. In other cases the forms must be gained from the Lexicon.

§ 121. Certain verbs are wanting in some conjugation or tense. These are called *defective verbs*. To supply this want there were employed forms from similar roots; as טוֹב *tōbh*, “he is good,” made its Qal impf. and its Hiph. from a root יָטַב *yā-tābh*. Rarely an unrelated root was used; as שָׁתָה *shā-thā*, “he drank;” Hiph הִשְׁקָה *hīsh-qē*, “he caused to drink,” “gave drink.”

In addition to such forms as *Pilpel*, a few verbs with four radicals are found.

EXERCISE XIII.

Conjugate the following verbs :

קָנָא *qā-nā*, “he was jealous,” in Pi. and Hiph.

רָפָא *rā-phā*, “he healed,” in Qal, Niph., and Pi.

כָּסָה *kā-sā*, “he concealed,” in Qal, Niph., Pi., Pu.

פָּדָה *pā-dhā*, “he redeemed,” in Qal, Hiph., Hoph.

CHAPTER XXVIII.

THE HEBREW NOUN.

§ 122. HEBREW nouns, substantive and adjective, may, as to their origin, be divided into three classes—(a) Those which are *primitive*, or have no apparent derivation; as אָב *ābh*, “father”; (b) those *derived from verbs*, whether with or without a formative addition; as זֶרַע *zērāʿ*, “seed,” from זָרַע *zā-rāʿ*, “to sow”; מִזְבֵּחַ *mīz-bēʿach*, “altar,” from זָבַח *zā-bhāch*, “to slaughter”; (c) those derived from other nouns: as רֵאשִׁית *rōshīth*, “beginning,” from רֹשׁ *rōsh*, “head.”

§ 123. Hebrew has but two genders—a masculine and a feminine. What in other languages would be expressed by the neuter, is more frequently expressed by the feminine; as xliv. 4, רָעָה *rāʿā*, “evil,” *malum*.

The following nouns are usually masculine—names of male persons and things, nations, mountains, rivers, and months. Names of female persons and animals, countries,

males
mountains
months

towns, and limbs and organs of the body which exist in couples, are usually feminine.

Some nouns are used as both masc. and fem.; as גֶּפֶן *gě-phēn*, "vine." Some words which have one gender exclusively (as shown by grammatical construction) are used of both sexes; כֶּלֶב *kě-lehh*, "dog."

§ 124. The masc. has no distinguishing form. **The most usual mark of the fem. is the addition to the root of the toned syllable ה־** (originally ת־, which recurs in the construct state, § 128); thus סוס *sūs*, "horse"; סוּסָה *sū-sā*, "mare." The original Tav appears after nouns ending in a vowel: as יְהוּדִי *y'hū-dhī*, "Jew"; יְהוּדִית *y'hū-dhīth*, "Jewess."

Where Tav is found with stems ending in a consonant, there is usually inserted a helping-vowel, generally Segol, with gutturals Pathach; מִשְׁמָרָה *mīshmē-rēth*, "precept."

§ 125. **Hebrew has three numbers—singular, plural, and dual**; the last is confined to nouns substantive and numerals, and is never found with adjectives, pronouns, or verbs.

I. **The plur. masc. is usually formed by adding ים־** (sometimes defectively written) **to the stem**; as סוּסִים *sū-sīm*, "horses." If the noun ends in Yod, this consonant is often doubled

before the affix : עִבְרִיִּים *‘ibh-rīy-yīm*, “Hebrews.”

Nouns in ה־ lose the last syllable before the plur. termination : חֹזֶה “seer,” plur. חֹזִים *chō-zīm*.

A late and poetic, as well as rarer form, is יִן -.

II. The fem. plur. ending is וֹת (often written defectively) attached to the stem, any sign of gender being rejected ; as סוֹסוֹת *sū-sōth*, “mares.”

If the sing. ends in *ith* or *uth*, the Yod or Vav is doubled before the plur. affix ; as *y’hū-dhīth*, “Jewess,” plur. יְהוּדִיּוֹת *y’hū-dhīy-yōth*.

Many masc. nouns take a fem. plur. affix : as שֵׁם *shēm*, “name” ; שְׁמוֹת *sh-mōth*. Many fem. nouns take in the plur. a masc. affix : as רֶחֶל *rā-chēl*, “lamb” ; רֶחֳלִים *r’chē-līm*. Some nouns have both a masc. and a fem. form in the plur. ; שָׁנָה *shā-nā*, “year” ; plur. שָׁנִים *shā-nīm*, and שָׁנוֹת *shā-nōth*.

Some nouns are only found in the plur., as חַיִּים *chāy-yīm*, “life” ; some only in sing. with plur. signification, as צֹאן *tsōn*, “sheep.”

III. The sign of the dual is יִם, and is alike for both genders. Where a noun ends in ה־ it takes the old fem. ending Tav (§ 130) before the dual affix ; שִׁפָּה *ṣā-phā*, “lip” ; שִׁפְתַּיִם *ṣ’phā-thā-yīm*, “lips.”

The use of the dual is almost confined to objects which by nature or art exist in pairs ; יָדַיִם *yā-dhā'-yīm*, "two hands" ; אֲזָנַיִם *'ōz-nā'-yīm*, "pair of scales."

§ 126. The distinction of cases by means of case-ending, so characteristic of Latin and Greek, is lost in Hebrew. The relics of such a system are very scanty, consisting of an *accusative* in *ā*, now existing as the Hē of direction or location ; in xxxvii. 14, שָׁכֶמָה *sh·khē-mā*, "toward Shechem" ; an ending *ō*, which was *originally nominative*, but has now lost that significance ; i. 24, חַיִּיתוֹ *chā-y·thō*, "living thing" (§ 19 (2)) ; a *genitive*¹ in *ī* ; xxxi. 39, גְּנֻבְתִּי *g'nū-bh·thī*, "stolen of."

Commonly there is no distinction of form between the nom. and the acc., and in some cases the genitive also is of the same form ; as in מֶלֶךְ "king." But in many nouns the genitive relation was marked by the use of the *construct state*.

§ 127. Where two substantives stand related as in the phrase "word of a king," this relation is expressed in Hebrew, contrary to the usual custom of speech, by a change in the first noun, if change be possible, instead of the second. To effect a union between these two nouns, the former (or governing) noun was more rapidly

¹ Since in Hebrew the relation is that of an *inverted genitive* (§ 127), the word is only used by way of accommodation.

pronounced; and was said to lean on the second (governed) noun. A noun thus connected with a following noun was said to be in the CONSTRUCT STATE; if not so connected, it was in the *absolute*.

§ 128. THE CONSONANTAL CHANGES WHICH OCCUR IN A NOUN PLACED IN THE CONS. STATE ARE AS FOLLOWS:

In masc. nouns sing. none.

Fem. nouns ending in Hē revert to the original fem. ending Tav; those ending in *ath* or *eth* suffer no change.

Plurals ending in ים— and duals reject the Mem, the vowel of the Yod becoming Tsere.

Plurals in ות suffer no consonantal change.

§ 129. Another peculiarity of the Hebrew noun is the addition to it of PRONOMINAL SUFFIXES to express relations which in other languages are more usually expressed by the genitive case of the corresponding pronoun, or by a pronominal adjective. Thus “my horse” is expressed by adding to the word for horse the suffix of the 1 pers. sing. סוּסִי *sū-sī*. The suffixes are given in the Paradigm below, certain rare forms being omitted. The following distinctions must be observed:— (1) Forms without a binding- or union-vowel are used with nouns ending in the cons. in a vowel; as אָבִיךָ *’ā-bhī-khā*, “thy father.” The other forms are used with nouns ending in a

consonant. (2) Suffixes are also divided into *heavy*, which require the tone, viz. those ending in כֶּם, בֶּן, הֶם, and הֶן, and *light*, comprising the rest.

§ 130. As expressing a genitival relation, these suffixes are naturally added to the cons. state. Before pronominal suffixes plurals in *oth* take י־ the sign of the masc. plur. cons. after their own plur. affix; plur. כּוֹסוֹת *sū-sōth*, “mares,” with suff. כּוֹסוֹתֵיכֶם *sū-sō-thē-khēm*, “your mares.”

Where a vowel which was short in the cons. appears long before a suff., cons. דְּבַר with suff. דְּבָרִי, the lengthening is owing to grammatical laws (§ 46, I.); the suffix must not be regarded as added to the abs. state.

§ 131. In addition to such changes as concern the consonants, there occur in the declension of nouns certain VOWEL CHANGES. These arise from three causes—(a) The loss or diminution of tone suffered by a noun which comes to stand in the cons. relation; (b) the adding of dual and plur. affixes; (c) the adding of pronominal suffixes.

THE GENERAL LAWS OF VOWEL CHANGE ARE THE FOLLOWING:

I. Where the tone moves endward one place, as in the cons. sing., a changeable ultimate becomes short (§ 45, col. II. to col. I.),

a changeable penultimate is volatilized (§ 45, col. II. to col. III.). Where both are changeable the ultimate is shortened, the penultimate is volatilized. This rule applies also to nouns sing. with the heavy suffixes כֶּם and כֵּן.

Tsere often shortens in cons. to Pathach.

Thus עוֹלָם 'ō-lām, "eternity," cons. עוֹלָם; כְּבוֹד kā-bhōdh, "honour," cons. כְּבוֹד; זָקֵן zā-qēn, "aged," cons. זָקֵן; בָּשָׂר bā-šār, "flesh," cons. with heavy suff. בָּשָׂרְכֶם.

Nouns in הַ — make cons. sing. in הַ ..

II. Where the tone moves endwards one place, through the addition of the affixes of number וֹת — יִם — יִם, and of the light suff., a changeable penultimate is volatilized (§ 45, col. II. to col. III.); but a changeable ultimate is retained (yet *e* of Qal partep. act. is volatilized). דָּבָר dā-bhār, "word," with light suff. דְּבָרִי, plur. דְּבָרִים.

III. Where the tone of a dual or plur. noun in the cons. goes over to the following word, or, through the adding of a heavy suff., moves within the word two places endward, if the vowel of the second syllable is changeable it is volatilized (§ 45, col. II. to col. III.), but that

of the first syllable restored to its original shortness (§ 45, col. II. to col. I.): מְלִיָּהֶם *mă-l'khē-hēm*; דְּבַרֵּיהֶם *dī-bh'rē-hēm* (where the original Pathach is restored, and then thinned to *i*; § 46, IV.).

TABLE OF SUFFIXES TO NOUNS

(Expressing Genitive of Pronouns).

To Singular Nouns.	To Plural Nouns.
Sing. 1 com. יָ	יָ
<div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 10px;">2 {</div> <div style="text-align: center;"> <div>(inPause</div> <div>m. הָ הָ הָ</div> <div>f. הָ הָ ..</div> </div> <div style="margin-left: 10px;">)</div> </div>	
<div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 10px;">3 {</div> <div style="text-align: center;"> <div>m. הוּ הוּ הוּ</div> <div>f. הָ הָ הָ</div> </div> <div style="margin-left: 10px;">)</div> </div>	
Pl. 1 com. נוּ נוּ	נוּ
<div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 10px;">2 {</div> <div style="text-align: center;"> <div>m. כֶּם כֶּם</div> <div>f. כֶּן כֶּן</div> </div> <div style="margin-left: 10px;">)</div> </div>	
<div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 10px;">3 {</div> <div style="text-align: center;"> <div>m. הֶם הֶם</div> <div>(Poetical מוּ מוּ)</div> <div>f. הֶן הֶן</div> </div> <div style="margin-left: 10px;">)</div> </div>	
יָ (יָהוּ poetical)	
יָ	יָ
יָ	יָ
יָ	יָ
יָ	יָ
(Poetical יָמוּ יָמוּ)	(Poetical יָמוּ יָמוּ)
יָ	יָ

CHAPTER XXIX.

DECLENSION OF MASCULINE NOUNS.

§ 132. IN this chapter the general rules of declension stated in the previous sections will be applied. Examples will be given of the various classes of nouns which are found, and of the principal modifications of the laws of inflexion which mark them. This chapter must be studied with constant reference to the Paradigms, of which it is an explanation.

§ 133. The simplest example is found in nouns which have no changeable vowel, the affixes and suffixes being added to this stem without any accompanying vowel change. This class is shown in Paradigm O, where the suffixes are fully given; in the other Paradigms one light and one heavy suffix of each number will alone be given.

This group includes nouns from many sources. Some are derivatives from verbs *Ayin Vav* and *Ayin Yod*, which are already contracted in the abs.; otherwise they would range with the Segolates of Par. S; as שׁוֹט *shōt*, "scourge." There are parteps. from similar roots; as מֶת

mēth, “dead”; רָם *rām*, “high.” There are also monosyllables from verbs *Agin Agin*, but with the vowel short in the *abs.*; otherwise they would be classed under Par. S. We also find nouns of two syllables, each containing an unchangeable vowel; as גִּבּוֹר *gīl-bōr*, “hero”; תַּלְמִיד *tāl-mīdh*, “disciple”; אֶבְיוֹן *’ebh-yon*, “poor”; and nouns of one syllable, but having a Sheva before it; as זְבוּל *z’bhūhl*, “boundary”; כְּרוּב *k’rūbh*, “cherub”; חֲמֹר *chāmōr*, “ass.”

The above will serve for exercises in declension.

§ 134. Paradigm P illustrates those nouns which have a changeable vowel in the last syllable but one, and an unchangeable in the last. In **b** is given the declension of a noun derived from a verb *Lamed Hē*, where the return of consonantal value to the Yod after affixes is marked by D. forte. Many adjectives are of this class, and also pass. partcps. like קָטוּל.

Nouns for declension :

כְּבוֹד *kā-bhōdh*, “honour”; גָּדוֹל *gā-(dh)ōl*, “great”; קָטוֹן *qā-tōn*, “small”; שְׂעִיר *šā’ir*, “goat”; חָסִיד *chā-sidh*, “pious.”

§ 135. Paradigm Q illustrates nouns which have an unchangeable vowel (which may be either long by nature, as **a c d**; or short, and in a closed syllable, as **b**) in the last syllable but one, and a changeable vowel in the last. Paradigm **c** gives

the inflexion of most parteps. : **d**, that of parteps. of verbs *Lamed Hē*.

Nouns for declension :

כּוֹכַב *kō-lhābh*, "star": מִדְבָּר *mīdh-bār*, "desert";

פָּרָשׁ *pā-rāsh*, "horseman."

§ 136. Paradigm R gives the inflexion of nouns which have two changeable vowels, and which follow the laws given in § 131.

Nouns for declension :

כָּזַב *kā-zābh*, "lie."

שָׁכֵן *shā-khēn*, "neighbour."

לֵב *lē-bhābh*, "heart."

§ 137. The next group, Paradigm S, is the large class known as SEGOLATE NOUNS. This is the name given to nouns derived from verbs, which were originally of one syllable; but which, by the insertion of a helping-vowel, most frequently Segol (unless in gutturals), have been extended into dissyllables: מִלָּךְ from an older מֶלֶךְ may be regarded as a typical Segolate.

SEGOLATES FROM STRONG VERBS.

In nouns of this class the cons. sing. is usually the same as the abs.; but the suffixes, both light and heavy, are added to the original monosyllabic form; see **a**.

The plur. abs. takes the form מְלָכִים.

This is formed by adding the usual affix; but before the toned syllable *īm* there is inserted a pretonic Qamets, and the vowel under the first syllable (being in the second place before the tone) is reduced to Sheva. The cons. is מִלְכִּי in which the vowel of the original monosyllable is restored, and is followed by medial Sheva (§ 14). To this short form the heavy suffixes are joined without causing any alteration. In the case of the light suffixes the law of the language referred to in the first sentence causes the noun to reassume its absolute form.

Paradigms **b c** are those of Segolate nouns from strong verbs, whose original monosyllabic form had the vowels *i* and *o*; e.g. סִפֵּר from סִפֵּר.

Paradigms **d e f**. Segolates whose second or third consonant is a guttural, and which require a compound Sheva in place of simple vocal Sheva (§ 52 (3) *a*). When a Chateph is followed by vocal Sheva, the Chateph is changed into the corresponding short vowel (§ 48).

NOTE.—Where a Sheva would stand under an initial guttural, a compound must be used, עֶבֶד 'ēbhēdh, "slave"; plur. עֲבָדִים. Initial Sheva in nouns derived from an original form *gotl* is usually written Chateph-qamets .

Paradigm **g** is an example of a noun derived from a verb *Ayin Vav*. The original form was מִוֶּת, which was expanded into the dis-syllable *mā - vēth*; this in the cons. was contracted

(§ 54 (3)) to *mōth*, the contracted form being used throughout the inflexions. Similarly from a verb *Ayin Yod* arises **זֵית** “olive,” abs. from monosyllabic **זֵית**, which in cons. is contracted to **זֵית**, with light suff. **זֵיתִי**, plur. abs. **זֵיתִים**, etc.

Paradigm **h** gives the declension of nouns derived from a verb *Lamed Hé* whose original form was **פָּרִי**; see also § 51 (3). For a verb of the same class, but with a different vowel, there may be taken **חָלִי** *ch^olī*, “sickness”; light suff. **חָלִיִּי**, plur. **חָלָיִים**.

Paradigms **k l m** are forms derived from verbs *Ayin Ayin*, which are not extended by the insertion of Segol, but are contracted into monosyllables; **יָמָם** becoming **יָם**, not **יָמָם**. When an addition is made to the stem, the Dagesh forte, which had been omitted from the final consonant (§ 19 (I.)), is restored. Nouns for declension:

בְּגָד *bē-ghēdh*, “clothing,” as *b*.

זֶבַח *zē-bhāch*, “a sacrifice,” as *e*.

אָוֶן *’ā-vēn*, “hardship,” as *g*.

דֶּרֶךְ *dē-rēkh*, “way,” as *a*.

שָׁרֵשׁ *shō-resh*, “root,” as *e*.

צִבִּי *ts·bhī*, “gazelle,” as *h*.

CHAPTER XXX.

DECLENSION OF FEMININE NOUNS.

§ 138. THE declension of feminine nouns is simpler than of those of masc. gender, since in many cases they have already, in consequence of the addition of the fem. affix, been reduced to older and lighter forms.

§ 139. Paradigm O gives the inflexion of nouns with an unchangeable vowel before the fem. termination הַ.

For the long vowel before Tav with light suffixes, see § 130.

Nouns for declension :

חֻקָּה *chuq-qā*, “ordinance”; חֲסִידָה *ch^asī-dhā*, “stork”; מִצְוָה *mīts-vā*, “commandment”; מַגִּלָּה *m·ghīl-lā*, “roll of a book”; מְנוּחָה *m·nū-chā*, “rest.”

§ 140. Nouns with one or two changeable vowels before the fem. termination—Qamets or Tsere—are inflected as shown in Par. T. If there were two changeable vowels, the first may, in abs. sing.

and plur., have been already volatilized to Sheva, as in **b** and **c**.

The *i* of the cons. sing. and plur. is thinned from *a* (§ 46, IV.), and the Sheva which follows stands in a half-open syllable.

Nouns for declension :

מִתְּנָה *mät-tā-nā*, "gift."

בְּרָכָה *brā-khā*, "blessing."

§ 141. Paradigm V represents the declension of fem. nouns derived from Segolates, arising by adding the fem. ending הַֿ; see § 137.

This termination is added to the original monosyllabic form (subject to modification of vowel), the cons. showing the original fem. ending Tav.

Some forms, as בִּינָה *bī-nā*, "understanding," cons. בִּינֶת, etymologically are of this class; but since they suffer no vowel change, are inflected as Paradigm O. Nouns for declension :

מִנְחָה *mīn-chā*, "meat-offering."

עַלְמָה *āl-mā*, "maiden."

§ 142. There is also a class of fem. Segolates, in which the fem. ending Tav has received a helping Segol, and has not been weakened to הַֿ. In these an original short vowel may reappear, as in Paradigm W, **a** and **b**, or be thinned to *i* as in **c**. Some fems. in *ā* make

cons. in *eth*: as עֲטָרָה *‘atā-rā*, “crown,” cons. עֲטָרָת. Nouns for declension:

תִּפְּאֶרֶת *tīph-’ē-rēth*, “beauty,” as **a**; מִשְׁכָּרֶת *miš-kō-rēth*, “reward,” as **b** but with Qibbuts in second syllable; רֶשֶׁת *rē-shēth*, “net,” as **c** omitting consonant with Sheva.

§ 143. For fem. nouns in *ith* and *uth* see § 125, II. Some in *uth* treat the termination as part of the stem, and add a plur. affix to it; אֶלְמָנוּת *’al-mā-nūth*, “widowhood,” plur. אֶלְמָנוּתִים.

There are fem. Segolates identical in form with the masc. Segolates. In the sing. these are declined as Paradigm S. In the plur. some take a masc. termination; as אֶבֶן *’e-bhen*, “stone,” plur. אֲבָנִים; some a fem. affix; as חֶרֶב *chē-rēbh*, “sword,” plur. חֲרָבוֹת.

Since there is considerable irregularity in the declension of nouns (adjectives are more regular), the Lexicon should be consulted for a final decision upon the gender of nouns, and the forms which arise in inflexion.

§ 144. There are certain nouns of frequent occurrence and marked irregularity:

אָב “father,” cons. אָבִי, with suff. אָבִיךָ
אָבִיכֶם; plur. אָבוֹת, cons. אָבוֹת.

אָח “brother,” cons. אָחִי, with suff. אָחִיךָ
אָחִיכֶם; plur. אָחִים, with suff. אָחִי
אָחִיו.

אִישׁ "man," plur. אֲנָשִׁים, cons. אִנְשִׁי.

אִשָּׁה "woman" (for אֲנִישָׁה, see plur. of אִישׁ),
cons. אִשָּׁת; plur. נָשִׁים, cons. נְשִׁי.

בֵּית "house," cons. בֵּית; plur. בָּתִּים, cons.
בָּתַי.

בֶּן "son," cons. usually בֶּן, with suff. בְּנִי
בָנָה: plur. בָּנִים, cons. בָּנַי, with suff.
בְּנֵיהֶם בְּנִי.

בַּת "daughter" (from בָּתָה), with suff. בָּתַי;
plur. בָּנוֹת, cons. בָּנוֹת.

יוֹם "day"; plur. יָמִים, cons. יָמִי.

כֵּל "vessel" or "implement"; plur. כֵּלִים,
cons. כֵּלִי, with suff. כֵּלִי.

מַיִם "water," cons. מַי and מֵימִי.

עִיר "city"; plur. עָרִים, cons. עָרֵי.

פֶּה "mouth," cons. פִּי, with suff. פִּיהוּ פִּיהָ
and פִּי; plur. פִּים.

רֹאשׁ "head"; plur. רָאשִׁים, cons. רָאשֵׁי.

שֵׁם "name," cons. שֵׁם and שֵׁם, with suff.
שְׁמוֹת; plur. שְׁמוֹת, cons. שְׁמִי.

CHAPTER XXXI.

THE NUMERALS.

§ 145. THE *cardinals* from 1 to 10 are as under :

	Used with Masculine Substantives.		Used with Feminine Substantives.	
	Abs.	Cons.	Abs.	Cons.
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִישׁ	חֲמִישׁ
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
9	תֵּשְׁעָה	תֵּשְׁעַת	תֵּשַׁע	תֵּשַׁע
10	עֶשְׂרֵה	עֶשְׂרֶת	עֶשֶׂר	עֶשֶׂר

The numerals from 2 to 10 are properly abstract nouns; *e.g.* שְׁלֹשֶׁת מְלָכִים *sh·lō-shēth m·lā-khīm*, "a triad of kings." They are found in an absolute and construct state. **Forms with fem. terminations are used with nouns of masc. gender; numerals of masc. appearance with nouns of fem. gender.**

The Dagesh lene in שְׁתֵּים is anomalous, and due probably to the dropping of a once prefixed Aleph.

§ 146. The cardinals 11 and 12 take the somewhat irregular forms given below. The cardinals 13 to 19, when used with masc. nouns, are formed by adding the masc. עָשָׂר (ten) to the *abs.* forms of the simple numerals used with masc. nouns (*i.e.* those with a fem. termination). The corresponding numbers, when used with fem. nouns, are formed by adding the fem. עֶשְׂרֵה to the cons. of the numerals used with fem. nouns (*i.e.* those which are in appearance masc.).

With Masculine Substantives.	
11	עֶשְׂרֵי עָשָׂר or אֶחָד עָשָׂר
12	שְׁנֵי עָשָׂר or שְׁנַיִם עָשָׂר
13	שְׁלֹשָׁה עָשָׂר
With Feminine Substantives.	
11	עֶשְׂרֵי עֶשְׂרֶה or אַחַת עֶשְׂרֶה
12	שְׁנֵי עֶשְׂרֶה or שְׁתַּיִם עֶשְׂרֶה
13	שְׁלֹשׁ עֶשְׂרֶה

§ 147. "Twenty" is עֶשְׂרִים (plur. of עָשָׂר); the "tens" from 30 to 90 are expressed by the plural of the corresponding unit, 30 שְׁלֹשִׁים, 40 אַרְבָּעִים, and suffer no inflexional change.

If units are added to "tens," they may either precede or follow; but the copula וְ (§ 155) is always employed.

Other cardinals are: מֵאָה fem., cons. מֵאֵת 100; dual מֵאֵתִים 200; plur. מֵאוֹת, as שְׁלֹשׁ מֵאוֹת 300; אֶלֶף masc. 1000; dual אֶלְפִים

2000; plur. אֲלָפִים, as אֶלֶף אֲלָפִים 3000 (§ 145).

§ 148. The ordinals from 3 to 10 are formed by the addition of י to the cardinal, and by inserting an *i* sound between the second and third consonants; *e.g.* "third" שְׁלִישִׁי, "fourth" רְבִיעִי, "fifth" חֲמִישִׁי (חֲמִישִׁי), "sixth" שֵׁשִׁי.

The others are like שְׁלִישִׁי. "First" is רִאשׁוֹן, "second" שֵׁנִי.

1 Above *ten*, cardinals are used for ordinals.

* * * Note on the construction of the numerals.

אַחֵר is an adjective, and follows its noun.

Cardinals from 2 to 10, being substantives, may be used in three ways—(a) Before the noun, and in the cons.; (b) before the noun, and in apposition; (c) after the noun, and in apposition. The last method is late. The noun is commonly in the plur.

Cardinals from 10 to 19 usually precede their noun, which is usually in the plur.; but certain nouns in frequent use, as אַמָּה "cubit," יוֹם "day," remain in the sing.

The "tens" from 20 to 90 may either precede the noun in the sing., or follow it when it is plur.

Cardinals composed of tens and units generally follow a plur. noun, but there is much diversity of usage.

in app. before noun

CHAPTER XXXII.

THE ADVERBS.

§ 149. Adverbs are used in Hebrew to express various *relations*; as Place, שָׁם *shām*, “there”; Time, מָחָל *t-mōl*, “yesterday”; Quantity, רַב *rābh*, “much”; Circumstance, כֵּן *kēn*, “so”; Affirmation and Negation, לֹא *lo* “not.”

As to *origin* some are *Primitive*, as אָז *'az*, “then”; some *Derivative*, as when adjectives, substantives, or pronouns (without or with prepositions) are used adverbially; טוֹב *tōbh*, “well”; מִחוּץ *mī-chūts*, “without,” literally “from the street.” Similarly the language employs *infs. abs.*, especially in *Hiph.*; as הַרְבֵּה *“much.”*

§ 150. A class of ADVERBS to be noted comprises those WHICH CONVEY THE VERBAL IDEA OF EXISTENCE; these take also the verbal suff. Thus הֵן *hēn*, and הִנֵּה *hīn-ne*, “behold,” xliv. 16, הִנֵּנוּ *hīn-nēn-nū*, “here we are”; יֵשׁ *yesh*, “there is,” xliii. 4, יֵשְׁךָ *yē-sh·kha*, “thou art”; אֵין *'ā-yīn*,

“there is not,” xlii. 14; עֹד *’ōdh*, “there is yet,” xliii. 28. Similarly אֵי “where”? is used with suffixes, iii. 9.

§ 151. Here may be noticed the particle of simple interrogation ׀, which is inseparable, and not used independently.

It is pointed according to the following rules :

Before consonants, gutturals excepted, with full vowels it takes *Chateph-pathach*; xxxvii. 8, הַמֶּלֶךְ תִּמְלֹךְ * *hāmū-lōkh tim-lōkh*, “shalt thou indeed reign”? Before non-gutturals with Sheva, it has *Pathach*, which stands in a half-open syllable, the Sheva being *vocal*, xviii. 17. Rarely the following consonant is *Dageshed*, xxxvii. 32. Before gutturals with Qamets the particle is pointed with Segol, xxiv. 5, with any other vowel than Qamets, with *Pathach*.

Before vowel - ch. full vowel = -;
Before gutturals & T = -

CHAPTER XXXIII.

THE PREPOSITIONS.

§ 152. THE prepositions are, for the most part, properly nouns; thus **אַצֵּל** 'ē-tsēl as a noun is "side," as a prep. "beside." Sometimes a noun and a prep. combine to form one prep.; as **מֵאֶצֶל** mē-'ē-tsēl; sometimes two preps. so combine; as **מֵעַל** mē-'āl, "from upon."

§ 153. In consequence of their nature as nouns, **preps. may be furnished with pronominal suff.** They usually take the suff. used with plural nouns, and so themselves appear to be plurals.

Thus **עָלַי** 'āl, "upon," with suff. **עָלָיו** 'im, "upon him," **עָלֵיהֶם** 'im, "upon them," **סָבִיב** sā-bhīb, "round about," **סָבִיבוֹ** sā-bhīb, "round about him," **סָבִיבוֹתֵיהֶם** sā-bhīb, "round about them."

בֵּין bēn, "between," stands in plur. only with plur. suff.; thus **בֵּינֵינוּ**, but **בֵּינֵינוּ** and **בֵּינֵיהֶם**. **עִם** 'im, "with," adds suff. of both numbers to a sing. stem; **עִמִּי** 'im, "with me," **עִמָּךְ** 'im, "with thee," **עִמָּהֶם** 'im, "with them."

אֶת or אִתְּ "with," takes suff. as follows: Sing. 1 pers. com. אִתִּי; 2 pers. masc. אִתְּךָ (pause אִתְּךָ), fem. אִתְּךָ; 3 pers. masc. אִתּוֹ, fem. אִתָּהּ. Plur. 1 pers. com. אִתָּנוּ, 2 pers. masc. אִתְּכֶם, 3 pers. אִתָּם.

NOTE.—This word is to be distinguished from אֶת אַת, the sign of the accusative, when used with suff., by the different vocalization; the latter then taking the vowel *ō*, and wanting Dagesh; thus אִתִּי אִתְּךָ etc. It has a second form of 2 plur. אִתְּכֶם for 'ō-th'khēm (rare).

§ 154. An important group is that of the PREFIXED INSEPARABLE PREPOSITIONS, בְּ "in," כְּ "like," לְ "to," in which the noun element has been worn away to a single letter. They are pointed according to the following rules:

Before a consonant having a full vowel, with Sheva.

Before simple Sheva, with *i* in a half-open syllable; but see § 81.

Before a guttural having compound Sheva, with the short vowel that lies in the Chateph (§ 48).

Before מֶה (§ 64), with Pathach and Dagesh, בְּמֶה.

Before a toned syllable the original *a* sound,

which had been volatilized to Sheva, is restored and lengthened to Qamets (§ 45, II.).

For the case of the prep. followed by the article, see § 66.

With this class may be associated מִן *mīn*, "from," though this word is worn away less completely.

This particle may stand separately; so usually before the article, and often in poetry. Elsewhere it is joined to the following word by Dagesh, and retains its vowel; xxxvii. 22, מִיָּדָם *mīy-yā-dhām*. If the word begins with Sheva the Dagesh is often omitted; with gutturals and Resh the vowel of the prep. is lengthened by compensation; xxxvii. 18, מִרְחֹק *mē-rā-chōq*, "from afar"; or the Dagesh is implicit (§ 19); as מִיְּחִיָּז. Yod with Sheva, preceded by מִן, becomes ī; xlix. 24, מִיָּדִי.

בְּ takes suff. in the same manner as לְ, except that it has a second form of 3 plur. בָּם.

With pronominal suff. these prepositions take the forms given below:

	1 Pers.	2 Pers. Masc.	2 Pers. Fem.	3 Pers. Masc.	3 Pers. Fem.
<div> <div>Sing.</div> <div>Plur.</div> <div>לְ</div> </div>	לִי	לְךָ (pause לָּךְ)	לְךָ	לוֹ	לָּהּ
	לָנוּ	לָכֶם	(לָכֶן)	לָהֶם	לָהֶן } poet.
<div> <div>Sing.</div> <div>Plur.</div> <div>בְּ</div> </div>	בִּי	בְּךָ	בְּךָ	בְּיוֹ	בְּיוֹ
	בָּנוּ	בָּכֶם		בָּהֶם	
<div> <div>Sing.</div> <div>Plur.</div> <div>בְּ</div> </div>	בְּמוֹנִי	בְּמוֹנְךָ		בְּמוֹהוּ	בְּמוֹהָ
	בְּמוֹנוּ	(בְּמוֹנְכֶם)		בְּמוֹהֶם	

CHAPTER XXXIV.

THE CONJUNCTIONS.

§ 155. The most common conjunction is וְ, “and,” which is found in three modifications.

I. AS VAV CONJUNCTIVE OR COPULATIVE. This is pointed :

1. **Commonly with Sheva** ; i. 20, וְעוֹף *v’ōph*, “and bird.”

2. **Before Beth, Mem, and Pē, and before vocal Sheva, *ū*, i.e. Shureq** : וְרַבּוֹ וּמְלָאֵי *ū-r’bhū ū-mī-l’ū*, “and multiply and fill,” i. 28.

3. **Before gutturals having compound Sheva, with the short vowel that lies in the Chateph** ; xiv. 15, וְעַבְדָּיו *vā-‘bhā-dhāyr*, “and his servants.”

4. **Before a tone syllable, frequently with Qamets** ; i. 2, וְבָהּ *vā-bhō-hū*, “and emptiness.”

§ 156. II. AS VAV CONSECUTIVE OF THE IMPERFECT. See § 179.

When two or more Hebrew verbs are connected in sequence of events or of thought, the first is usually in the perf., the rest in the impf., each following verb being coupled to that before it by a modified form of the conjunction Vav ; וְ. In this case it takes the vowel

Pathach, and causes the doubling of the following consonant; xl. 23, לֹא-יִזְכֹּר וַיִּשְׁכַּח, *lō-zā-khār vāy-yīsh-kā-chē-hū*, "he remembered not, but (and) forgot him."

With Aleph Dagesh is omitted, and Pathach lengthened to Qamets; Dagesh is omitted in Yod with Sheva; § 19 (2).

With this particle there is usually, where possible,—but not in 1 pers. sing., nor in pause,—a drawing backward of the tone from the last syllable to the last but one.

This is possible only where the penultimate is an open syllable, as in Qal and Hiph. of verbs *Ayin Ayin*, *Ayin Var*, *Pē Aleph* and *Pē Yod*, Class A (§ 111); but, though possible, it only infrequently occurs in Niph., or in Pi. and Hithp. of verbs with a guttural or Resh for second radical.

There is usually a shortening of the vowels of the ultimate when this syllable ends with the third radical, this shortening being required in many cases by the shifting of the tone, as in the forms named above. It occurs also in the Hiph. of all verbs, except *Lamed Hē*.

The modification in the case of verbs *Lamed Hē* is accompanied by the rejection of the final Hē. See Paradigm.

§ 157. III. AS VAV CONSECUTIVE OF THE PERFECT (see § 181). This is used when, in the narration of future or conditional events, an impf. or impv.

(or some equivalent form) is used as the first verb, and is followed by one or more perf. tenses which take the meaning of the introductory verb; xxxvii. 26, נִהַרְג וְנִסְתֵּי *nā-h^arōgh v'khîs-sî-nū*, "we shall slay and conceal."

This particle is identical in form with Vav conjunctive; it makes no change in the vocalization, but it has, in many cases, the power of shifting the tone to the last syllable; Ex. iii. 20, וְשַׁלַּחְתִּי *v'shā-lāch-tî*, "And I will send."

The following are cases where the tone remains on the penult:—In pause; in 1 pers. plur.; in Hiph. with affirmatives הִ— and וּ; in Qal of verbs *Lamed Aleph* and *Lamed Hē*; with some forms of verbs *Ayin Tav* and *Ayin Ayin*; and where it would cause two toned syllables to come together.

§ 158. Vav in its various forms is pre-eminent among conjunctions. Its use as a *consecutive particle* with pft. and impft. is deferred to the Notes on Syntax (§§ 179–182). But since the Hebrew loved a simple co-ordination, leaving it to the sagacity of the hearer or reader to *furnish mentally* that more exact and logical relation of the co-ordinated parts which in Western languages is commonly *expressed* by means of subordination, Vav has a far wider use than our "and." However we may render the particle in English, we

must remember that the Hebrew first conceived and expressed the relation as a simple co-ordination. The following instances of the extended use of Vav should be carefully studied. For simple Vav copulative see the eleven instances in Jos. vii. 24 (see also Gen. xv. 9). But at times there are two objects either of which would fulfil the idea in the speaker's mind, and where we should use "or": xli. 44, "No man shall lift hand and foot"=hand and foot shall both be unmoved=neither shall be; see Prov. xx. 20. Often two events stand in opposition to each other, where from custom we employ an adversative particle, but where a co-ordinate is not less natural, the speaker choosing in which of two legitimate ways he will express himself: xlii. 8, "Joseph knew his brethren, and (but) they did not know him"; xlii. 22, "I spake . . . and ye did not hear . . . and also his blood is required,"—where we should render "but" and "therefore." Ex. vi. 3, 9, and frequently. Two ideas may be united by Vav copulative, where we more usually employ a relative; xxiv. 29, "To Rebekah also there was a brother, and his name was"—whose name was; Prov. xi. 22, "A fair woman, and void of discretion"—who is void of. Co-ordination is found in clauses where the facts might otherwise be regarded as expressing concession or reason,

“although,” “because,” etc.; xlviii. 14, “he laid it upon Ephraim’s head, and he was the younger” — though he was; xx. 3, “the woman thou hast taken, and she is a man’s wife,” the latter co-ordinated fact giving the reason “because”; xxii. 12, “thou fearest God, and hast not withheld,” the latter fact giving the proof = “since,” or “seeing.” See also Ps. lx. 13, Heb. (ver. 11, Eng.). Observe the use of Vav i ’x. xxi. 16, “He that stealeth a man, and hath sold him, and he is found in his hand,” in both of these cases, which we represent by “whether . . . or”; 1 Sam. xiv. 26, “the honey dropped, and (nevertheless) no man put his hand”; Gen. xix. 23, “the sun was risen, and Lot entered,” two co-ordinated facts, though we usually say “when.” Though the conjunction admits of these various translations, it should be distinctly borne in mind that the original idea was co-ordination, and this idea should be carefully noted and its development traced.

Other common conjunctions are—או ’ō, “or”; אם ’im, “if”; פֶּן pēn, “lest”; כִּי kī, “that,” “because.” אֲשֶׁר is used as a general particle of relation. These last two words may be used with most prepositions to form conjunctions; thus תַּחַת אֲשֶׁר Deut. xxi. 14, “because;” see Deut. iv. 37.

NOTES ON SYNTAX.

§ 159. THE Syntax of the Hebrew language is marked by great simplicity and elasticity. In respect of definiteness it is surpassed by other languages. Many of its constructions are elliptical. Frequently its concords are inexact; as when pronouns are used which do not agree in person or gender with the nouns for which they stand, or when a verb which precedes its subject stands in the 3rd sing. masc., whatever may be the gender or number of its noun. The conjunctions, by means of which other languages express the finest shades of meaning, are few and loosely defined. The construction is often according to sense rather than to strict grammatical law, and the reader, aided by the context, needs to enter into the mind of the writer. Notwithstanding, the simplicity of the language makes it possible to grasp its general laws.

THE NOUN.

§ 160. Two nouns may stand related to each other by apposition, xviii. 6, **סֵאִים קֶמֶחַ** "measures . . . meal." This construction is more frequent in Hebrew than in English, and may express (as above) a measure and its contents, a man and his qualities, a thing and the material of which it is composed, etc.

An important case of apposition is that in which the noun is repeated. By this repetition there was expressed—

(1) *Plurality*, xiv. 10, “the vale of Sodom was באֶרֶת באֶרֶת pits, pits,” *i.e.* full of pits; or (2) *distribution*, vii. 2, שִׁבְעָה שִׁבְעָה “by sevens.”

§ 161. More usually the former of two related nouns stands in the construct relation.

In this case it must be noted that a noun in the cons. relation (not cons. *state*, see § 130) can take neither the article nor a suff. Hence, if an expression consisting of two nouns in cons. relation is to be made definite by the article or a suff., this must be attached to the second noun. Thus xl. 9, יֵשֶׁר הַמְּשָׁקִים is “the chief of the butlers,” not “a chief,” etc.; Ps. ii. 6, הַר־קֹדֶשׁי is “my holy mountain,” or “my mountain of holiness.”

The construct state is used to express a number of relations which in English would receive an exact limitation by means of prepositions. Thus Isa. xxx. 23, מָטָר זֶרַעךָ, “rain *for* thy seed”; Isa. liii. 5, מוֹסֵר עֲלֹמֵנוּ “chastisement *which led to* our peace”; Isa. xxii. 2, “slain of the sword” = “slain *with* the sword”; חֲמֹר לֶחֶם “an ass *laden with* bread.” In xxiii. 4, אֶחָת־קֶבֶר may stand as genus (possession) and species (burying place); in Isa. xxxvii. 22, the expressions may be regarded as in apposition, “the virgin, namely, the daughter of Zion.”

In the place of using the construct, the genitive relation may be expressed by לְ without (Ps. lxix. לְדָוִד) or with אֲשֶׁר (Gen. xl. 5). This construct is employed when words would come between the noun in the cons. and its com-

plement (§ 162); or when the first noun is to remain indefinite, as in the expression **מִזְמֹר לְדָוִד** “A Psalm of David.”

§ 162. The gen. after the cons. may be that of the subject: Ezek. xxvii. 28, **וְעֵקֶת הַבָּלָיִךְ** “the cry of thy pilots,” viz. that which they make; or of the object: xviii. 20, **וְעֵקֶת סֹדֶם** “the cry of (concerning) Sodom.”

As a rule, nothing is allowed to come between the noun in the construct and its complement. This rule is sometimes relaxed where small prepositions as **אֶל מִן לְ בְּ** are used to give a more exact definition to ideas which would have been more loosely and vaguely expressed by the construct alone; iii. 22, **אַחַד מִמֶּנּוּ** “one of us”; Isa. ix. 3 (Eng.) **שִׂמְחַת בְּקָצִיר** “joy in harvest.”

Even with participles which might govern a simple accusative, there is often found a cons. with a preposition or a construct with its complement. Thus **יֹרְדִים** “going down,” “goers down,” is used with a simple acc. in Isa. xxxi. 1; with a cons. and its complement in Ps. xxviii. 1; with prep. **אֶל** Isa. xiv. 19.

When one noun stands in the construct relation to several nouns, whatever phases of that relation it may be intended to express, the construct noun must be repeated before each related noun. Thus Jer. viii. 1, “the bones of the kings of Judah, and the bones of his princes”; compare xxxvii. 23, **כְּתָנֹת** Deut. ix. 9, **לִבָּחַת**.

But where each following noun is related to the construct immediately preceding it, several constructs may be used in succession; e.g. with five successive constructs, Isa. xxi. 17, **שָׂאֵר מִסִּפְר־קֶשֶׁת נִבְוִי בְנִי־קָדָר**; see xlvii. 9; Isa. x. 12.

THE ADJECTIVE.

§ 163. In consequence of the paucity of adjectives, Hebrew is compelled to form compound equivalent expressions. This it can do by means of (1) two words in *apposition*: 2 Kings xvi. 17, בָּקָר נְחֹשֶׁת “oxen brass” = “brazen oxen”; (2) two nouns in *construction*, בְּלִי חֶרֶט “a vessel of earth”; (3) by the use of אִישׁ “man,” בֶּן “son,” בַּעַל “lord,” followed by a noun of quality: xxxvii. 19 בַּעַל הַלְמוֹת “wont to dream,” “dreamy”; see Ex. iv. 10.

§ 164. The adjective commonly follows its noun, with which it agrees in gender and number, and to which it usually conforms in taking or rejecting the article; xli. 20, הַפָּרוֹת הָרָקוֹת “the lean kine.” Nouns in the dual take adjectives in the plur.

§ 165. DEGREES OF COMPARISON are expressed as follows:

The COMPARATIVE is expressed by using the positive adjective and prefixing מִן (subject to the changes named in § 154) to the word with which the comparison is made; Judg. xiv. 18, מִתּוֹק מִדְּבִיט “sweeter than honey.”

When מִן does not follow, the comparison may be expressed by the article; i. 16, “the greater light.”

The SUPERLATIVE degree is expressed either—(a) By prefixing the article to the adjective, xlii. 13, הַקָּטָן “the little one *emphatically* = the least”; (b) by a phrase, as iii. 1, עָרוֹם מִכָּל “subtle beyond all”; or (c) by a noun in cons. followed by its own plur., as Ex. xxix. 37, “holy of holies,” *i.e.* “most holy.”

THE ARTICLE.

§ 166. THE ARTICLE is used in addition to its demonstrative use—

- (a) Frequently with abstract nouns, as “wisdom,” “blindness,” xix. 11.
- (b) With nouns used to express a class; as xlvii. 15, הַכֶּסֶף “silver,” “money”; xiv. 13, הַפְּלִיט “the fugitive.” Hence it is frequently used with כִּי in comparisons; Deut. xxxii. 2, “as the rain”; Ps. i. 4, “as the chaff.”
- (c) Where one only thing of the kind exists; הַיָּאֵר “the river” of Egypt, *i.e.* the Nile.

Nouns in construct do not take the article (§ 161); nor a noun with a suff. (unless it be a partecp. with an accusative suff.); nor a noun which is the predicate of a sentence, unless strict definition is required, ii. 12.

THE PRONOUNS.

§ 167. A separate personal pronoun, though itself standing in the nominative case, § 61, may be used to give emphasis to a noun or to a suffixed pronoun previously employed; iv. 26, לְשֵׁת נִם-הוּא “even to Seth also”; xxvii. 34, בְּרַכְּבִי נִם-אֲנִי “bless me, even me also.”

§ 168. The relative pronoun is undeclinable, *i.e.* takes no suffixes. Its oblique cases (*whom, whose, which*, etc.) are expressed either by the simple form of the word, Ex. xiv. 13, “see the salvation of Jehovah (§ 58) אֲשֶׁר-יַעֲשֶׂה which he will do”; Eccl. viii. 15, “which God giveth”; as simple acc. of direction, Num. xiii. 27, אֲשֶׁר שָׁלַחַתָּנוּ;

or by employing אֲשֶׁר and adding the appropriate pronominal suff. either to the verb, as Jer. xxviii. 9, אֲשֶׁר־שָׁלַחוּ "which He sent him," "whom He sent," or to a preposition at the end of the clause : xli. 38, אֲשֶׁר . . . בּוֹ "which . . . in him," "in whom."

§ 169. When the relative pronoun is immediately preceded by a preposition or by a noun in the cons., it includes in itself the demonstrative that preceded the relative, and is to be translated "him who," "that which"; xliv. 1, "he commanded" אֶת־אֲשֶׁר "him who"; xliv. 4, לְאִישׁ "to him who."

Since אֲשֶׁר is a general particle of relation, it is used to form relative adverbs; as ii. 11, אֵיפֶר־יָשֶׁם "where," or such a phrase as Deut. xxviii. 49, לְשָׁנִי . . . אֲשֶׁר "whose speech."

THE VERB.

§ 170. Hebrew verbs govern their object in the accusative. To such as do this in English may be added verbs of fulness and emptiness, of being clothed, of coming and going (frequently), of remaining (rarely).

Causative modifications of verbs which in Qal take *one* accusative may take two; as verbs of clothing, xli. 42, "he made him put on אֶתוֹ בְּגָדֵי־יָשֵׁן vestures of fine linen"; unclothing, xxxvii. 23; filling, 1 Sam. xvi. 1; making, vi. 14; building, Deut. xxvii. 6, etc.

§ 171. An important case is the accusative of closer definition specifying time, place, instrument or circumstance; *e.g.* xlii. 17, "three days"; Isa. i. 20, "Ye shall be devoured הָרַב (with) the sword"; xli. 40, "as to the throne."

§ 172. The accusative can often only be learned from the construction and context: in other cases **אֵת**, the particle of the accusative relation (§ 153, note), is used. This is found before nouns which are definite, as proper nouns, nouns with suff. or with the article, and before nouns in the cons. followed by the nouns just described. It is rarely used with an accusative of time or place, and never with an accusative of circumstance.

§ 173. A curious usage of the language is the use of this particle with a passive verb “conceived as expressing neutrally the action in question, and construed accordingly with an acc. of that which is its real object” (Gesenius, *Lexicon*, ed. 1892). See iv. 18, xl. 20, xxvii. 42, “And there were (wa-) told to Rebecca” (then an accusative of what was told) “the words of Esau” = they told.

§ 174. Two verbs may be employed to more exactly express a single verbal notion, *e.g.* where the first verb is a verb of ability, beginning, hastening, repeating, completing, etc. In these cases the second verb expresses the principal notion, and the first approximates in value to an adverb; Zeph. iii. 7, **הִשְׁבִּימוּ הַשְׁחִיתוּ** “they rise early, they corrupt” = “they corrupt early.”

This union may be effected by adding an infinitive with, or less frequently without, the prep. **לְ** to a finite verb; xli. 49, **חָדַל לְסַפֵּר** “he ceased to number”; xxxvii. 5, **וַיִּסְפוּ טֵנָא** “and they added to hate” = “and they hated the more.”

Or two finite verbs may be united by Vav; xxvi. 18, **וַיָּשָׁב וַיַּחְפֹּר** “and he returned and dug” = “and he dug again” (xlv. 9).

Or two finite verbs in the same tense may be united

without Vav ; xxx. 31, אֶשְׁוֶבָה אֶרְעָה “I will again feed” ; xlii. 19, “go ye, carry corn.”

§ 175. The tenses of the Hebrew verb do not express an *order of time*, as before or after some date, but they express *kinds of time*, i.e. that an act or state is complete or incomplete. Hence they should not be called past and future, but perfect (i.e. concluded or finished) and imperfect (i.e. unconcluded or unfinished). The idea of continuance is expressed by the participle ; xxxvii. 15, הָעָה “he was wandering,” expressing his continual going from place to place ; xli. 1, “was standing.”

§ 176. THE PERFECT TENSE.

(1) The completed action may be one which lies wholly in the *past*, when a past tense will be used in translation ; xxxvii. 3, “And Israel אָהַב loved.” (2) Or this completed action may be one just done, or whose effect lasts on into the present, xli. 41 ; or the pft. may represent an abiding state : xxxii. 11, קִטַּנְתִּי כֵּן “I am too small,” so יָדַע “he knows” ; or it denotes a constant truth : so Job xxviii. 3, the miner עָשָׂם “setteth an end” ; ver. 4, “the flood breaketh out.” In these cases the verb refers to the sphere of the *present*, and may be so translated. (3) Or the completed event may lie in the future, but be of indubitable certainty, forming what is called the *prophetic pft.* : xxiii. 13, “I will give נָתַתִּי,” the transaction being completed, ver. 16 ; Num. xxiv. 17, “there shall come (יָרֶד) a Star.”

§ 177. (1) Similarly the IMPERFECT may be used of incomplete actions lying in the *past*, expressing their incipieny, xxxvii. 7, “the sheaves תִּסְבִּינָה began to move round,” or their repetition. (2) Or the action may lie in

the *present*, when the *impf.* will express its incipency and progress, or its repetition, xlii. 1, "why do you keep looking!" etc.; or it may express a truth whose applicability is frequently recurring, so in the *impfs.* of Ps. i. (3) Or it may express simple *futurity*, xl. 13, "Pharaoh shall lift up."

§ 178. Since the *impf.* marks the commencement of an action and its progress, it embraces the ideas of the *purpose* of the actor, of his *ability*, of his *permission* from another; while, as being incomplete, the idea of *contingency* is always more or less present. Hence this tense, without or with particles, may serve as a subjunctive mood, and may be translated by *may, might, can, could*, etc.

Note.—For the further illustration of §§ 176, 177, 178, the following instances should be carefully studied:—

§ 176. (1) This is the most natural use of the tense, and cases will constantly occur; e.g. xxxix. 4, "he gave"; xlii. 21, 30, "the man spake." Very often the relation of the action expressed by the *pft.* to other actions or circumstances is such that, though Hebrew speech simply used a perfect tense, *English usage* marks the relativity of the acts by the use of the pluperfect in translation. Thus xxxix. 5, "he had made" this appointment preceding the blessing of Jehovah (§ 58); xlii. 9, "he had dreamed"; xliv. 2, xlv. 27, "had sent."

(2) xlii. 9, "ye are come"; xlii. 28, "has been and is restored"; xliv. 16, "God hath found out" = "is just now showing His vengeance upon"; xliv. 20, "loveth," with this compare the use of the perfect to express a historic past in xxxvii. 3. Also xliii. 14, "I have been and am bereaved"; 1 Sam. xvii. 10, of an immediately past, or virtually simultaneous action, "I defy"; Ps. xxxiii. 13, "hath looked down . . . hath seen"; of that

which holds good constantly: so Prov. i. 7; Isa. iii. 16, נִבְהָוּ "are haughty"; Isa. xlv. 12, 13, 14, 15, of technical actions which belong to the smith, carpenter, forester, etc.

(3) Judg. xv. 3, "I have become free," spoken of an action he was about to perform. A perfect is used where the action lies in the future, since it was characteristic of Jewish thought to consider that with Jehovah the deed was included in the purpose; Judg. iv. 14, "Jehovah hath delivered," though the victory had yet to be won. The perfect of certainty, known in the more elevated literary style as the prophetic perfect, is illustrated by xlix. 9, 11, where Israel catches glimpses of the coming glory of the tribe of Judah, "he hath washed his garments in wine"; xlix. 26, "the blessings of thy father have prevailed," used of the future empire of the Ephraimites, the verb next following falling into the more prosaic future: Num. xxiv. 6, Isa. v. 13, "hath gone," the prophet occupying, mentally, a position subsequent to the captivity, and viewing the exilement as accomplished. So Isa. ix. 1-3, Heb. (ix. 2-4, Eng.), Isa. x. 28-31, where the Assyrian advance is described, stage by stage, as accomplished, save that in the series of perfects one prosaic impft. is inserted expressing the actual non-completion of the events described.

A very interesting construction is the use of two co-ordinated perfects, each preceded by simple Vav copulative, in hypothetical sentences to express a condition or cause and its result. Thus xxxiii. 13, "and men have overdriven them one day, and all the flock are dead," where the Hebrew vividly realizes to himself the condition in its state of fulfilment (Müller); the Hebrew idiom being, "one thing has happened and the other has followed," the English, "if one thing shall happen, the other will

follow." So xlii. 38, xliii. 9, xliv. 22, "and he has left his father, and his father is dead."

§ 177. (1) The following instances will represent repeated action in past time. Ex. i. 12, "the more they afflicted (adding hardship to hardship), the more they kept on multiplying and increasing." Gen. xxxi. 39, אֶחָטָנָה "I used to bear the loss of it," as from time to time an animal was torn of beasts. Num. x. 36, Moses "used to say," on each occasion when the ark rested; 1 Sam. i. 7, יַעֲיֹה "was accustomed to do." Note in Job xxix. 21-25, the series of imperfects describing the repeated behaviour of men after Job's speech: "they waited, they kept silence," etc.

This impft. in the sphere of past time is of frequent occurrence with certain particles, as אָז *then*: Deut. iv. 41, "then Moses proceeded to separate"; Ex. xv. 1, Num. xxi. 17, "began to sing"; Ps. cxxvi. 2, "then our mouth began to be filled with laughter." With בֵּרֶם *before*: Ex. xii. 34, "before it was leavened"; Gen. ii. 5, 1 Sam. iii. 3. With בְּטָרֶם xxvii. 33, "before thou camest"; Jer. i. 5.

(2) A transition to the next class may be found in instances where an action is represented as continuing through some time, or as a process of becoming; such verbs may often be happily represented by that vividness and breadth which belongs to the English present tense. Ex. viii. 20, Heb. (viii. 24, Eng.), "the land תִּשָּׁחֵת became corrupted," "is corrupted," the impft. picturing the plague as breaking out in place after place. Num. xxiii. 7, "bringeth me," of an action still being carried on. So Judg. ii. 1. Isa. vi. 4, "fills with," the impft. tense suggesting the inflowing of the clouds of smoke.

Action in the present with the idea of duration is

illustrated by xxxvii. 15, מַה־תִּבְקֹשׁ (§ 64 (1)), "what art thou seeking"; 2 Sam. xix. 35, אֲכַל "what I am eating"; Gen. xxiv. 31, Ps. x. 9, Prov. xix. 4. Repeated action is found in xxii. 14; יֵאָמֵר "it is said," as often as the proverb is quoted; xxxii. 33, Heb. (xxxii. 32, Eng.), "do not eat"; xliv. 5, "drinketh," "divineth," as often as he chooses to perform acts of divination.

(3) Instances of the natural use of the imperfect to express future time will continually occur; xlii. 15, 34, "I will give," "ye shall traffick."

§ 178. The use of the imperfect tense to express events which are contingent, and to convey the ideas of ability, desire, will, permission, etc. (*can*, *would*, *may*, etc.), so serving as a subjunctive mood, will be illustrated by the study of the following instances. Gen. xxxix. 9, "how *can* I do?" the action remaining unperformed (hence impft. tense), and morally impossible; xliv. 34, "how *can* I go up?" xli. 33, "let Pharaoh look out," xliv. 18; xli. 55, "what he *may* say"; xlii. 36, "ye *would* take"; xlii. 37, "thou *mayest* slay." In past time, xliii. 7, הִירֹועַ נָדַע (§ 151), "should we have known?" xliv. 8, "how then could we steal?" "were we likely to steal?" The student should constantly inquire whether this subjective sense is present in the imperfect.

"Often there is a manifest beauty and propriety in the tense selected. Ps. xix. 2-4, the *continual* declaration of the heavens, the *reiterated* announcement of day and night, the *established fact* that this proclamation is audible wherever their dominion extends, could not be more concisely and expressively indicated than is here done by a simple variation in tense. And few languages would indicate as much with greater precision and neatness, or by a lighter

touch. This single instance will suffice to show how much may be lost by disregarding a seemingly slight and trivial change: to examine and note the exact force of each tense he meets, until practice enables him to catch it instinctively and without reflection, should be the first duty of the student" (Driver, "The Hebrew Tenses").

§ 179. When a series of events is to be described, the first verb is generally in the pft., the following in the impf. with Vav cons. of the impf. (§ 156). In this way attention is called, not merely to a second act, but to the relation between the acts, Vav marking the point at which the second act arises as a consequence of the former. "We see, firstly, that an event introduced by this construction is represented as ingressive, emergent, or nascent; we see, secondly, that such an event does not merely then any longer stand by itself, it is the development, the continuation of the past which came before" (Driver).

If, as Ewald suggests, the vowel (in the place of Sheva) under the Vav and the Dagesh in the following consonant are due to the absorption of a particle וְ or $\text{וּ$ (signifying *then* or *thereupon*, and, as we have seen, frequently followed by the impft.), and to the assimilation of its final consonant to the first consonant of the following word, the construction is almost self-explained. (A parallel to the grammatical form is found in the case of the article when used with inseparable prepositions, §§ 65, 66, the final consonant of the article being represented by the Dagesh, and the Sheva of the preposition being replaced by the vowel of the article.) The verb in the pft. tense presents an action as completed; but the following imperfect, in which the adverb has been absorbed, presents a second action as immediately, thereupon, resulting from, or developing out of that just described. So Judg. ix. 45:

“Abimelech נִלְחַם (Niph. pft.) made war against the city, וַיִּלָּכֶד and thereupon,” at the completion of the day’s attack, “proceeds to take it,” the act of capture being regarded as resulting from, as *commencing* (§ 177) immediately upon the previously recounted assault. But probably the genesis and reason of this beautiful, if at first sight strange, construction was in course of time less distinctly felt, and it became the ordinary formula for the narration of events in a continuous narrative.

§ 180. This relation is not always a sequence of time, but may be a sequence of thought, as of contrast, result, circumstance, explanation; Deut. iv. 33, וַיְהִי “and yet live”; 2 Sam. xiv. 5, “a widow, for my husband is dead.”

Like the pft. (§ 176), which it follows, the impf. with Vav cons. may refer to the sphere of the *past*; xxv. 34, “Jacob נתן gave Esau bread . . . וַיֹּאכַל and so (then) he proceeded to eat and to drink and to rise up and to go his way; thus Esau despised”—a succession of impfs.; or to that of the *present*, Isa. xl. 24, נִשֵּׁף בָּהֶם וַיִּבְשֻׁוּ “He bloweth upon them and they wither”; or to that of the *future*, as after the prophetic pft., Isa. ix. 5, “a son נתן is (shall be) given to us, and the government וְהָיָה is (shall be).”

Where no verb precedes, but a former history was present to the mind of the writer, it was possible to commence historic narrative with this construction (xxxvii. 1), especially with the phrase וַיְהִי “and it came to pass.” Where this construction, with Vav cons., is interrupted by the intrusion of a word between the verb and Vav, the verb returns to the pft. tense; xxxvii. 11.

Since in very many cases the verb in the impf. had to be translated by a pft. tense, the conjunction was supposed

to change the verb, and was called by the earlier grammarians *Vav conversive*.

The following instances of Vav consecutive should be studied. The simplest case is where an imperfect with Vav cons. (or two or more impfts. may be found) follows a perfect referring to the sphere of the past, and where each imperfect represents the emerging of a new action not yet done, but in course of accomplishment; xxxix. 1, "Joseph הוּרַד was brought down (pft.), and Potiphar bought him," the next scene put upon the canvas. Compare xxxvii. 23, 24, 25, where a temporal clause, equivalent to a perfect, is introduced by וַיְהִי, and a number of successive events, each leading on to the next, and following each other like pictures thrown upon a screen, are introduced by Vav cons. "Joseph has come" (temporal clause), they proceed to strip him, they proceed to lay hands on him, . . . to cast him into the pit, . . . to sit down, . . . etc. See xxxvii. 2, "he was with them, and he brought"; xxxvii. 3, 4, "Israel loved" (pft.), then the fact that the brothers begin to observe this preference is depicted by impft. with Vav וַיִּרְאוּ, then observation leads on to hatred, the emergent hostility being similarly expressed וַיִּשְׁנְאוּ. xxxvii. 21 illustrates the use of the impft. with Vav to introduce an *omitted and explanatory circumstance*. Reuben does not appear to have been in the conspiracy, but to have heard of it. xxxvii. 35, וַיִּבְכֶּה. This is first a strict historic sequence: Jacob said, . . . and he proceeded to weep. But the sequence is more than that of time. He wept in the spirit of despair expressed in his words; *thus* he wept. In xxxii. 31 (Hebrew), "I have seen, and my life is preserved," an unexpected consequent is noted by the mind, the mental attitude being contrast="and yet."

In xxxvi. 14, וַתֵּלֶךְ has no immediately preceding pft., this being contained virtually in the former part of the verse = Aholibamah became the wife of Esau, and she bore. 1 Sam. vii. 12, "He called it and said," the second clause being *explanatory* of the name he gave it; so translated "saying." 1 Kings ii. 5, "what Joab did (עָשָׂה), and he slew them (וַיַּהַרְגֵם)": here the impft. introduces the successive acts of violence done by Joab, which were summed up in עָשָׂה, and are here specified by means of a series of picturesque imperfects, each presenting the deed in course of performance. Isa. xlix. 7, וַיִּבְחָרֶךָ (which is a form of suffix with Nun Epenthetic, § 97), has no grammatical perfect to which it can be immediately referred. In נֶאֱמַר there lies a virtual perfect, and the sentence is to read, "princes shall worship because of Jehovah who is faithful, . . . and He hath chosen thee." The imperfect states an *additional fact explaining* why the fidelity of the Lord should result in the worship of the Servant of Jehovah.

As a general law, it may be laid down that the imperfect with Vav cons. is capable of expressing the same delicate distinctions of mood (§ 178) and tense (§ 177) which are expressed by the simple form of the verb; but that the closer definition of the time in which the action, whose emergence and progress it depicts, took place, must be gathered from the context.

§ 181. An analogous construction is that in which a sentence which is introduced by an impf., or an equivalent (as an impv. or partcp.), is continued by a pft. with Vav cons. (§ 157), "a *nascent* action being viewed as *advancing to completion*, as no longer remaining in suspense, but as being, so to say, precipitated. The Vav really appears in

this connection to have a demonstrative significance, being equivalent to *then* or *so*; in this capacity, by a pointed reference to some preceding verb, it *limits* the possible realisation of the action it introduces to those instances in which it can be treated as a direct consequence of the event thus referred to. Whatever be the shade of meaning of the “dominant” verb, the pft. following, inasmuch as the action it denotes is conceived to take place under the *same* conditions, assumes it too; be the dominant verb a jussive, frequentative, or subjunctive, the pft. is virtually the same” (Driver); xliii. 14, “And God Almighty, יֵתֵן may (He) give you mercy before the man, וְיִסְלַח that he may send away”; in that case, he has (virtually) sent away, since the sending away is mentally included in the “mercy” prayed for.

§ 182. This pft. can follow the impf. whether the action lies in the *past*, especially in its frequentative sense, xxix. 2, “out of that well יִשְׁקוּ they watered (from time to time = used to water) . . . and thither all the flocks were gathered” וְנִאֲסַפּוּ = used to be gathered; or in the *present*, Isa. xxviii. 28, “not for ever יִדְּשְׁנוּ is he threshing it, וְהָמָם or driving his cart-wheel”; or in the *future*, xl. 13, “he shall lift and shall restore.”

ILLUSTRATIONS TO §§ 181, 182.

(1) Where the dominant verb in the impft. refers to the sphere of the *past*, and is used to describe repeated or incipient action. Gen. ii. 6, “a mist used to go up (יַעֲלֶה), and it has watered,” *i.e.* within the sphere marked by the verb the act of irrigation is regarded, not as in process, but as completed = as often as the mist rose, so often it watered the ground. Ex. xxxiii. 7-11, “Moses (יָקַח) used to take,”

the consequent actions being represented as immediately accomplished, "and he has stretched it." 1 Kings xiv. 28, Ps. lxxviii. 38; where the pft. consec. is placed in the middle of impfts. used in a frequentative sense. Job v. 5, Ezek. xiv. 13 (where four such perfects are found).

(2) The sphere of the *present*. Jer. xii. 3, "Thou dost see me (תִּרְאֵנִי frequentative), and," at every survey of me, "hast tried my heart" (where the shifting of the tone, § 157, declares וּבַחֲנִתָּ to be a pft. consec.). Jer. xx. 9, where the imperfects are frequentatives; Ezek. xxix. 7, "Thou dost break, and," as an immediate inevitable consequence, "thou hast rent" = "thou dost rend." Ps. xlv. 10, Heb. (ver. 9, Eng.); Ps. xc. 6, "In the morning (וַיֵּץ) it begins to blossom"—you mark its development, "and it is grown up"—a perfected plant; "in the evening it is cut down" (יִמּוֹלֵל impft., you see the swing of the mower's scythe), and at the next glance "it is withered."

(3) In the sense of a simple *future*. 1 Sam. xvii. 32, "Thy servant will go, and," as the inevitable result of the challenge is combat, "he has fought"; though, since both actions lie in the future, our idiom employs two future verbs; Gen. xl. 19, xviii. 18; 2 Kings v. 11.

The same construction of Vav consec., of pft., is found where the impft. is used with a subjective meaning; § 178. Gen. xxxix. 9, "How can I do this great wickedness, and then I have sinned?" = "How can I do this, and sin?" xli. 34, "Let Pharaoh appoint officers, and," in virtue of his authority and enactment, "he has assessed" = let him appoint and let him assess. A more elaborate illustration is Amos ix. 2-4, "Though they should dig into hell, thence would my hand take. . . . I would bring . . . etc."

This construction may be employed with prophetic pft.,

which is a virtual future; Gen. xvii. 20, where the tone declares the Vav to be consecutive; Num. xxiv. 17. It may also follow participles, as xli. 30, 31, וְקָמוּ; vii. 4; Isa. viii. 7, 8 (five perfects). It is also employed where there is no impf. to which it can be referred, but where such a starting-point is implied; xxvi. 22; Deut. xi. 1; Ex. vi. 6-8 (eight perfects).

This is the most common construction after an impv.; xxvii. 43, 44, וַיֵּשְׁבֶתָ . . . בָּרַח "flee and tarry"; xliv. 4.

Where this use of Vav with the pft. is interrupted, the verb returns to the impf.; xii. 12, וַהֲרִגוּ אֹתִי וְאַתָּה יָחִיו.

This construction, since it often required to be translated by a future, was known to the older grammarians as *Vav conversive of the pft.*

§ 183. When used before the finite verb, the INFINITIVE ABSOLUTE expresses *certainly or intensity*; xxxvii. 33, "Joseph טָרַף טָרַף is as to tearing torn = without doubt torn"; ii. 17, xliii. 3, 7, 20, xliv. 5.

Where it follows the finite verb it conveys the idea of *repeated or continuous action* (more rarely that of intensity); Num. xxiv. 10, בֵּרַכְתָּ בֵּרַכְתָּ "thou hast blessed again and again."

Sometimes the inf. abs. is used in the place of a finite verb, as in xli. 43, נָתַן "setting" = "he set him": for an impv., in Ex. xx. 8, זָכוֹר "remember"; Deut. xvi. 1, "observe."

§ 184. A noun after the inf. cons. may be either an *acc.* governed by it as verb, or a *subj.* to it. Both constructions are found in ii. 4, "in the day אֶרֶץ א" עֲשׂוֹת י" of the Lord God's (=subject) making earth (=accusative)" = when He made earth.

The infinitive cons. may also be used with prepositions; xxxix. 18, **בְּהִרְיָמִי** "at my lifting up" (where note the following noun in acc.); xxvii. 1, "his eyes were dim **מֵרְאוֹת** from seeing."

READING LESSONS.

I.—GENESIS XXXVII. 1, 2.

e d c b a

אָבִיו מְגֻרֵי בְּאֶרֶץ יַעֲקֹב וַיֵּשֶׁב (1)

, his father the sojournings of land of-in the Jacob dwelt And

c b a f c

יַעֲקֹב תְּלִדֹת | אֵלֶּה (2) כְּנָעַן: בְּאֶרֶץ

; Jacob the generations of (are) These Canaan land of-in the

h g f e d c

יֹסֵף בֶּן-שִׁבְעֵ-עָשָׂרָה שָׁנָה הָיָה רָעָה אֶת-אָחָיו

his brethren—with feeding was year ten -seven son of Joseph

n m l k j

בְּצֹאן וְהוּא נָעַר אֶת-בְּנֵי בְּלָהָה וְאֶת-בְּנֵי

sons of with and Bilhah sons of with (was) a lad (being) he and the flock

s r q p o

זִלְפָּה נָשִׁי אָבִיו וַיָּבֵא יֹסֵף אֶת-דִּבְתָּם רָעָה

evil their report Joseph brought and ; his father wives of Zilpah

t

אֶל-אֲבִיהֶם:

their father to

1. a. *văy-yē-shēbh* (or *shēv*). The syllables are those described in § 23 iii., i., ii.; the vowels are those that would *naturally* be in them.

- b. *yă-^aqōbh* (or *qōv*). First syllable is open, and has a short vowel with Metheg, § 24 i.; last syllable, though closed, is toned, and so takes a long vowel by § 24 ii.
- c. *b'ē-rēts*. Dagesh lene by § 17 (2); Sheva vocal by § 12 (1). *'ē-rēts* is a Segolate, having the tone on the first syllable by § 31 i., so that the vowel may, by § 24 i., be short.
- d. *m'ghū-rē*. Sheva vocal by § 12 (1).
- e. *'ā-bhiv*. Second syllable closed and toned, with long vowel by § 24 ii.
- f. *K'nā'ān*. Under Nun is Qamets lengthened from Pathach, because the syllable is in pause, § 50 (1).
2. a. *'ēl-lē*. Dagesh is forte, since D. lene only occurs in the Begadkephath consonants, § 17 I. The second half of the word is somewhat irregular, and is formed by contraction.
- b. *tō-l'dhōth*. The first consonant is Dageshed although following an open syllable, because preceded by a disjunctive accent (viz. Legarmeh, § 38 13) by § 17 (3). Sheva vocal, § 12 (3). Final syllable closed and toned, with long vowel by § 24 ii.
- c. *yō-sēph*. For second syllable see § 24 ii.
- d. *bēn-s'bhā' -'ēs-rē*. Three words united by Maqqeph, and treated accentually as one, § 41; hence it takes Metheg, but in a closed syllable, § 42 i. The Sheva is vocal, as if following a Sheva (which is not written) under Nun in what in respect of accentuation, etc., is the same word, § 12 (2).
- e. *shā-nā*.
- f. *hā-yā*.
- g. *rō-ē*. The last syllable, which is toned, takes Segol, which may be regarded as tone lengthened; see § 45 II. In such final toned syllables Segol is often found.

- h. 'ēth-'ē-chāv(āur). For the sound see § 54 (3). The proper vowel of the second syllable is Pathach, which should be followed by Dagesh forte in Cheth, forming a sharpened syllable with a short vowel (§§ 23 iii., 24 ii.); since Dagesh is not permitted by § 53 (1), compensative lengthening is given by the use of Segol with its longer value; see § 45 II.
- j. bāts-tsōn. For *bhats-tsōn* by §§ 54 (2), 66. The last syllable is toned and closed, having a long vowel by § 24 ii.
- k. v'hā. אָהָא
- l. āā'-ār. A Segolate, see verse 1 c, but with Pathach for Segol, which change takes place with gutturals.
- m. 'ēth-b'nē. Maqqeph causes the two words to be treated as one, § 41; there is an *unwritten* silent Sheva under Tav. Therefore by § 17 (4) the Dagesh is lene, by § 12 (2) the Sheva is vocal.
- n. bhūl-hā. The first consonant has its aspirated sound, since it follows an open syllable, and is not preceded by a disjunctive accent, § 17 (3).
- o. zīl-pā.
- p. n'shē. This is a monosyllabic Hebrew word, the first part, with vocal Sheva, not counting as a syllable.
- q. vāy-yā-bhē.
- r. 'ēth-dīb-bā-thām. The first Dagesh is lene, see m; the second forte, the syllable being sharpened, § 23 iii. The last syllable has an aspirate because preceded by an open syllable; and the vowel is long, the syllable being toned. 'ēth is in this word the sign of the accusative (§ 153, note); in h and m it is a preposition.
- s. rā-'ā.
- t. 'ēl-'abhī-hēm.

II.—GENESIS XXXVII. 3, 4.

^d מִכָּל-בָּנָיו	^c אֶת-יוֹסֵף	^b אָהַב	^a וְיִשְׂרָאֵל (3)		
his-sons all above	Joseph	loved	Israel And		
^j כְּתָנֶת	^g לּוֹ	^h וַעֲשָׂה	^g לּוֹ	^f הוּא	^e כִּי-בֶן-זָקֵנִים
a coat of	for him	he made and	; to him	he (was)	old age son of for
^b אָהַב	^b כִּי-אָתּוֹ	^a אֶחָיו	^a וַיֵּרְאוּ (±)	^k פְּסִים:	
loved	him that	his brethren	saw And	sleeves	
^f וְלֹא	^e אָתּוֹ	^d וַיִּשְׂנְאוּ	^c מִכָּל-אֶחָיו	^d אֲבִיהֶם	
not and	; him	they hated and	his brethren all above	their-father	
	^j לְשָׁלֵם:	^h דִּבְרוּ	^g יָכְלוּ		
	in respect of peace = peaceably	to speak to him	they were able		

3. a. *v̄yis-rā-'ēl*. Final syllable closed but toned, § 24 ii.

b. *'ā-hābh*.

Ground-form of the verb, § 79.

c. *'ēth-yō-sēph*. Maqqeph, § 41.

The first syllable is the sign of the accusative ; § 150, note.

d. *mik-kōl-bā-nāwv*. The Dagesh in Kaph is forte, since this is not one of the places, § 17, where it could be lene ; in Beth it is lene, since there is virtually a silent Sheva, § 17 (4) under Lamed. Note the two Maqqeph, § 41.

מִכָּל is from מִן prep. "from," and כָּל "all."

The Nun of the first word is assimilated to the

Kaph of the second, § 18 (2) (see also chap. xxiii.). Since Maqqeph makes the words it joins one word as regards accents, לֹא loses its tone, and by § 46 II. (1) the *ō* becomes short, *i.e.* Qamets-chatuph (§ 56 I.).

bā-nāw is plur. of נָא § 144, with suff. of 3 sing. masc., p. 124.

d. *kī-bhēn-z'qū-nim*. Here ך is for *ū*, § 9.

e. *hū* ; § 60.

The pronoun of the 3rd pers. is often used without a copula, and sometimes as its substitute.

f. *lō*.

The prep. ל "to," or "for," and the suffix of the 3rd pers. sing. masc., p. 124.

h. *v'ā-ṣā*. Ground-form of verb, § 79, and Vav cop., § 155.

j. *k-thō-nēth*. Kaph has Dagesh lene because, though following an open syllable, it is separated from it by the accent Tiphcha, §§ 17 (3), 38.

k. *pās-sīm*. First syllable sharpened, § 23 iii.

4. a. *vāy-yīr-'ū*. First syllable contains Vav consec. impf., § 156. The verbal form is the Qal impf. 3rd plur. masc. of יָרָא, a verb containing three weak consonants in its root, § 120. For its distinction from יָרָא "he feared," see § 42 ii.

b. *kī-'ō-thō*. Metheg, by § 42 i.

For 'ō-thō see § 150, note.

c. *mik-kol-'ē-chāw*. See ver. 3, d.

d. *vāy-yīs-n'ū*. For the Shevas see § 12 (2).

Vav consec. impf., § 156, and Qal impf. 3 plur. masc. of שָׁנָא § 118.

e. 'ō-thō. See ver. 4, b.

f. *v'lō*.

Vav cop., § 155, and the adverb “not”; to be distinguished from לו ver. 3, g.

g. *yā-kh-lā*. For Metheg see § 42 ii.

Qal pft. 3 pers. plur. masc. of יָכַל “he is able.”

h. *dāb-brō*. The first Dagesh is lene, though following an open syllable, because separated from it by the accent Tiphcha, §§ 17 (3), 38; the second forte, by § 18 (3).

The verbal form is the Piel inf. constr., with suffix of 3 pers. masc. sing., of דָּבַר. See also § 174.

j. *l'shā-lōm*.

לְ is the preposition, § 154, “to.”

III.—GENESIS XXXVII. 5-7.

c	b		a	
לְאֶחָיו	וַיַּגֵּד	חֲלוֹם	יוֹסֵף	וַיַּחְלֹם (5)
his brethren to	made known	and a dream	Joseph	dreamed And
b	a	f	e	d
בָּאֵלֵיהֶם	וַיֹּאמֶר (6)	אֵתוֹ :	שָׂנֵא	עוֹד וַיּוֹסֶפוּ
to them	he said And	him	hating	yet they added and
f	e	d	d	c
חֲלֵמָתִי :	אֲשֶׁר	הַזֶּה	הַחֲלוֹם	שָׁמְעוּנָא
I have dreamed	which	(the) this	(the) dream	I pray hear ye
e	d	c	b	a
בְּתוֹךְ	אֶלְמִים	מֵאֶלְמִים	אֲנַחְנוּ	וַהֲגִה (7)
in-the-midst of	sheaves	binding	(were) we	behold And
j	h	g		f
וַיִּצָּבָה	אֶלְמָתִי	קָמָה	וַהֲגִה	הַשָּׂדֶה
stood upright also and	my sheaf	arose	behold and	, field-the

^m
^l
^k

וְהָיָה תְּסֻבִּינָה אֶל־מִיתֶיכֶם וַתִּשְׁתַּחֲוֶינָּה

made obeisance and ,your sheaves were moving round (§ 177) behold and

לְאֶלְמָתִי :

,my sheaf-to

5. a. *văy-yă-ch' lôm*. The short vowel in the open syllable is sustained by Metheg, §§ 24 i., 42 iii. Cheth takes a Chateph-pathach by § 15 (1), and the last syllable, since it has the tone, takes a long vowel, § 24 ii.

The form is Qal impf. of חָלַם a verb *Pē guttural*, § 104, with Vav cons., § 156.

- b. *văy-yă-g-êdh*. Since the middle syllable has a short vowel, it must either be closed or sustained by Metheg or an accent, § 24 ii. Since there is neither Metheg nor an accent, it is closed by Gimel, and the Dagesh is forte, § 18 (2).

The form is Hiph. impf. of נָגַד, a verb *Pē Nun*, § 108, with Vav consec., § 156.

- c. *l'ě-chāwv*.

- d. *văy-yô-sî-phû*. The Chireq under Samech is long, but defectively written.

The form is Hiph. impf. of יָסַף a verb *Pē Yod*, § 111, with Vav consec., § 156.

- e. 'ôdh.

- f. ş'nô.

Inf. constr. Qal of שָׁנָא.

6. a. *văy-yô-mër*.

Qal impf. of אָמַר § 105.

- b. 'âlê-hëm.

Prep. עַל with suff. of 3 plur. mas., § 153.

- c. *shĕ-m' ū-nā*. The first syllable is half-open, § 25 iv., and the Sheva vocal.

Qal impv. 2 plur. שׁוּבוּ Lamed guttural, § 107 ;

נָא an adverb of entreaty.

- d. *ha-chālōm hāz-zē*.

Note use of article, § 65.

- e. 'āshēr.

- f. *chā-lām-ti*. The second syllable is in pause, and so has Qamets for usual Pathach, § 50 I.

7. a. *v'hĕn-nē*.

- b. 'ānāch-nā.

- c. *m'āl-l'mīm*. Lamed can only take Dagesh forte, § 17 i. Each Sheva is vocal—the first by § 12 (1), the second by § 12 (4).

The form is Pi'el partcp. plur. masc. from אָלַם of which no Qal forms are found.

- d. 'ālām-mīm.

From a sing. אָלַם, having two forms of plur. in this verse, § 125 II., see I.

- e. *b'thōkh*.

A construct from an abs. תֹּחַ Paradigm S. *g*, § 137.

- f. *hās-sā-dhē*. For the article, § 65.

- g. *qā-mā*.

This in Qal pft. 3 sing., not partcp., § 28.

- h. 'ālām-mā-thi.

Sing. with suff. of 1 sing., p. 124.

- j. *ryghām-nits-īśā-bhā*. A pausal form in which the tone is shifted, and the volatilized vowel restored and lengthened, § 51 (3).

For the verbal form see § 113.

- k. *th'süb-bē-nā*. Segol with Yod is a vowel unchangeably long by nature, § 45 i. The Tav is aspirated (th) because the preceding word ends in an open syllable, and has only a conjunctive accent (Mehupach), § 17 (3).

The verb form is Qal impf. 3 plur. masc. of קָבַב § 114.

- l. *'alūm-mō-thē-chēm*.

Plur. with suff. of 2 plur. masc.

- m. *vāt-tīsh-tā-chāvē-nā*. The first Tav has Dagesh forte by § 156, the second D. lene by § 17 (4).

The form is from a verb שָׁחָה, an impf. Hith-palpel, Shin and Tav being transposed, § 88. For the final syllable see § 83.

IV.—GENESIS XXXVII. 8-12.

^bהַמֶּלֶךְ ^aוַיֹּאמְרוּ לוֹ אָחִיו (8)
as to reigning (§§ 151, 183) his brethren to him said And

^aתִּמְשֹׁל ^aאִם - מְשׁוֹל ^cעָלֵינוּ ^bתִּמְלֹךְ
shalt thou rule as to ruling (adverb of interrogation) ; over us shalt thou reign

^fעַל-חֲלֻמֹּתָיו ^eוַיֹּסֶפוּ ^eבְּנוֹ עוֹד שָׂנֵא אֹתוֹ
his dreams—on account of him to hate yet they added and ? us (in)

^aאֲחֵר ^gוְעַל-דִּבְרָיו : (9) וַיַּחְלֵם עוֹד חֲלוֹם אֲחֵר
, another a dream yet he dreamed And his words—on account of and

^c וַיִּסְפֹּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה ^b חֲלֹמָתִי
I have dreamed Behold he said and ; his brethren to it told and

^e חֶלֶם וְהִנֵּה הַשָּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד ^d
one and moon the and sun the behold and , yet a dream

עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי: (10) ^h ^g ^f
he told And .to me bowing stars ten

אֶל־אָבִיו וְאֶל־אָחָיו וַיִּגְעַר־בּוֹ ^a אָבִיו
his father him rebuked and his brethren to and his father to

וַיֹּאמֶר לוֹ מָה הַחֶלֶם הַזֶּה אֲשֶׁר ^d ^c ^b
which this (the) dream (the) what to him said and

חֲלֹמָתְךָ הָבֹא נָבֹא אֲנִי וְאִמְךָ ^d ^c ^c ^b
thy mother and I shall we come as to coming ; thou hast dreamed
(Interrogative)

וְאָחֶיךָ לְהִשְׁתַּחֲוֹת לָּךְ אָרְצָה: ^g ^f ^e
,earthwards to thee to bow down thy brethren and

(11) וַיִּקְנְאוּ־בּוֹ אָחָיו וְאָבִיו שָׁמַר אֶת־הַדְּבָר: ^c ^b ^a
.saying the observed his father and ; his brethren him envied And

(12) וַיֵּלְכוּ אָחָיו לְרֹעוֹת ^d ^c ^b ^a
their father flock of feed to his brethren went And

^e
בְּשֶׁחֶם:
, Shechem in

8. a. *vāy-yō-m'rū.*

See ver. 6, a ; this is 3 plur. masc.

b. *hāmā-lōkh tīm-lōkh* ; the closed syllables have the tone.

Hē interrogative, § 151. Inf. abs. and Qal impf. of יָלַח.

c. *'ā-lē-nū.*

d. *'īm-mā-shōl tīm-shōl.* See b.

e. *bā-nū.*

For the vowel under Beth see § 154.

f. *'āl-chālō-mō-thāuv.*

g. *v'āl-d'bhā-rāuv.*

Vav cop., § 155 ; prep. עַל ; plur. with suff. of 3rd sing., of דָּבַר § 136.

9. a. *āchēr.* Cheth retains *ā* before it (D. forte implicitum, §§ 19, 53 (1)), where other consonants would be Dageshed, or the vowel would be lengthened.

b. *vā-y'sāp-pēr.* For the first syllable see § 19 (2).

The verbal form is the Pi'el impf. of סָפַר.

c. *chā-lām-ti.*

d. *hāsh-shē-mēsh.* A Segolate noun, and accented on the penultimate, § 31 i. ; hence the short vowel is allowed by § 24 i.

For article see § 65.

e. *v'hāy-yā-rēach.* The last syllable contains Furtive Pathach, § 10.

f. *v'ā-chādh'ā-šār.* D. forte implicitum, §§ 19, 53 (1).

g. *kō-khā-bhīm.* Metheg by § 42 i.

h. *māsh-tā-chāvim.* For the Metheg see § 42 iii. ; for the quantity of the vowel, § 24 i.

The form is a plur. partep. ; see ver. 7, m.

10. a. *vāy-yīgh-'ār-bō.*

Qal impf. of רָץ ; here taking אֶת with suff., and not a direct object.

- b. *chā-lām-tā.* Note effect of pause, § 50 (1); and compare ver. 9, c.

- c. *hābhō nā-bhō.*

See ver. 8, b. The verb is Qal impf. of בָּא plur. 1 com.

- d. *īm-m'khā.*

From מָחָה with suff.; see for manner of declension in sing. Paradigm R, l.

- e. *v'ā-chē-khā.* Dagesh forte implicitum in Cheth, §§ 19, 53 (1).

- f. *l'hīsh-tā-chāvōth.*

- g. *'ār-tsā.* Pathach becomes Qamets in pause, § 50 (1). The א is Sillūq, not Metheg, and the Sheva is not vocal (§ 42 II.). The final Hē is the Hē of direction (§ 126), which is usually toneless.

Note the threefold division of ver. 10 by Segolta, § 39.

11. a. *va-y'qān-n'ā-bho.* For the first syllable see § 19 (2). Critical editions place Raphē (§ 20) over Nun. Beth is aspirated because following an open syllable in what is made by Maqqeph (§ 42) *accentually one word.*

- b. *shā-mār.*

- c. *'ēth-hād-dā-bhār.*

אֶת is the sign of the accusative, and cannot be translated.

12. a. *vāy-yē-l'chā.*

For the verbal form see § 111, last paragraph.

- b. *līr-'ōth.* אֶת makes a closed syllable with the inf. cons.; see § 47 v.

The verb form is from רָעָה.

c. 'ēth-tson. The asterisk calls attention to the Massoretic note at the foot of the page, which is "dotted over the word אֵת." There are in the Law ten, in the whole Scripture 15 "dotted words." This probably was due to a doubt as to the reading, though an ancient Talmudic tradition explains the marks by saying that they went to feed themselves and not the flock.

d. 'ābhī-hēm.

e. bī-sh'chēm. The first syllable is half-open, § 25, since separable prepositions (except לְ with inf. constr., see b) form such syllables, § 26.

V.—GENESIS XXXVII. 13-18.

(13) וַיֹּאמֶר יִשְׂרָאֵל אֶל-יֻוסֵף הֲלוֹא אָחִיךָ

thy brethren (are) not , Joseph to Israel said And

רָעִים בְּשָׂכֶם לָכֵּה וְאֶשְׁלַחְךָ אֵלֵיהֶם

; to them I will send thee and go ? Shechem in feeding (the flock)

וַיֹּאמֶר לוֹ הִנְנִי : (14) לוֹ וַיֹּאמֶר

to him he said And Here am I. to him he said and

לֵךְ-נָא רְאֵה אֶת-שְׁלוֹם אָחִיךָ וְאֶת-שְׁלוֹם

the health of and thy brethren the health of see (after) now go

הַצֹּאן וְהַשְׁבִּינִי דְּבַר וַיִּשְׁלַחְהוּ מֵעֶמְקָה

from the vale of he sent him and ; word return to me and the flock

(opens h)

חֶבְרוֹן וַיָּבֹא שְׁכֶמָּה : (15) וַיִּמְצְאֵהוּ אִישׁ
Hebron to Shechem he came and a man found him And

וַהֲנֵה תַעֲה בַשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ
lo and wandering (he was) in the field asked him and the man

לֵאמֹר מַה־תִּבְקֹשׁ : (16) וַיֹּאמֶר אֶת־אֲחֵי
saying what art thou seeking And my brethren he said

אֲנֹכִי מְבַקֵּשׁ הַגִּידָה־נָּה לִי אֵיפֹה הֵם רֹעִים :
(am) I seeking thou now show to me where they (are) feeding

(17) וַיֹּאמֶר הָאִישׁ נִקְּגוּ מִזֶּה כִּי שָׁמַעְתִּי
said And the man they have departed from here for I heard (them)

אָמְרִים גְּלָבָה רְתִינָה וַיֵּלֶךְ יוֹסֵף אַחֵר
saying Let us go to Dothan. went and after Joseph

אָחִיו וַיִּמְצְאוּם בְּדֹתָן : (18) וַיֵּרְאוּ אֹתוֹ
his brethren found them and , in Dothan him they saw And

מִרְחָק וּבְטָרִם יִקְרַב אֲלֵיהֶם וַיִּתְנַבְּלוּ
afar from before and he drew near to them they conspired against and

אֹתוֹ לְהַמִּיתוֹ :
him to slay him

13. a. *rō-ʿīm.*

Qal act. partep. plur. masc. of רָעָה "to shepherd a flock."

b. *l'khā.*

Impv. Qal 2 pers. masc. sing. of הָלַךְ here conjugated as a verb Pē Yod, Class A (1), § 111. To this is added the cohortative syllable (§ 101).

c. *v'ēsh-lā-chākhā.*

Qal impf. sing. 1 pers. with suff. of 2 pers. sing. masc. (§§ 92, 97); the Vav being conjunctive, § 155.

d. *hīn-nē-nī.*

From הִנֵּה with suff. of 1 pers. sing. This usually appears as הִנֵּנִי (§ 12 (4)), but here the form is in pause, § 51 (3).

14. a. *lēkh-nā.*

The same part of the verb as in 13 b; but the toneless הִ is dropped, and an adverb of entreaty is affixed by Maqqeph and takes the tone; hence Tserē is reduced to Segol, § 46 II. (1).

b. *r'ē.*

Impv. Qal sing. 2 masc. of רָאָה.

c. *'ēth-sh'lōm.* The Sheva arising from a changeable Qamets, § 46 III. (1), this being the construct state, § 134.

d. *hāts-tsōn.*

Noun with article, § 65. This noun requires article, but the noun 'ā-chē-khā (with D. forte implicitum, § 19), being made definite by the suffix, does not take it; see § 166.

e. *vā-hāshī-bhē-nī.* The first syllable being open with

a short vowel requires Metheg, § 24 i. The Chireq under Shin is long, but defectively written.

The Vav is copulative, § 155; the verbal form is the Hiph. impv. sing. 2 masc. of שׁוּב (§ 116) with suff. of 1 sing. (§ 92).

f. *văy-yîsh-lā-čĕ-hû.*

Qal impf. 3 sing. masc. with suff. of 3 sing. masc. (see § 97).

g. *mē-ĕ-mĕq* (for מַעֲמִיק). The Tsere under Mem is lengthened from Chireq (§ 45 II. column I. to column II.), since the Ayin, being a guttural, cannot receive Dagesh (§ 53 (1)) as required by the grammatical form (§ 154).

h. *chĕbh-rōn.*

j. *văy-yā-bō.*

Qal impf. 3 masc. sing. of בּוֹא (§ 116) with Vav consec., § 156.

k. *sh·khē-mā.* The final syllable is the toneless Hē of direction, § 126. The addition of this syllable requires for its grammatical formation, by § 21, the Mem, and opens the syllable of the word to which it is joined. Since there is no alteration of tone caused by the addition, the short vowel under Kaph remains in the toned syllable by § 24 i.

15. a. *văy-yîm-tsā-ĕ-hû.*

Qal impf. 3 pers. sing. with suff. of 3 pers. sing., see § 97; with Vav consec., § 156.

b. *thō-ĕ.* The Tav is aspirated because following the open syllable *hîn-nē.*

c. *băš-šā-dhĕ.* Although this word, like the former, is preceded by an open syllable, yet it takes Dagesh lene in the Begadkephath, because (§ 17 (3)) it

is separated by the disjunctive accent Tiphcha (§ 38).

d. *vāy-yīsh-’ā-lē-hū*.

Same form as a, from verb **שָׁאַל**.

e. *lē-mōr*; see § 54 (1).

This is the inf. constr. Qal of **אָמַר** with the prep. **בְּ** = “in respect of saying,” the usual formula of quotation.

f. *māt-t’bhāq-qēsh*; see § 18 (4) i.

The verbal form is Pi’el impf. 2 pers. sing. masc., preceded by the interrogative pronoun (§ 64). For the use of the impf., see § 177.

16. a. *’ēth-’ā-chāy*; see § 54 (4). Cheth has D. forte implicitum, § 19.

Plur. of **חָיָה** (§ 144) with suff. of 1 pers. sing.

b. *m’bhāq-qēsh*.

Partep. Pi., see 15 f.

c. *hāg-gi-dhān-nā*. The Dagesh forte conjunctivum (§ 19 (4) i.) is added to the unchanged form of the preceding word.

The verb is the impv. Hiph. of **נָתַן** (§ 108) 2 pers. sing., the normal vowel Tsere becoming Chireq since the syllable is made open by the cohortative **הִנֵּנִי** (§ 46 (1)), a similar change taking place with the affixes **וְ** and **וּ** (see Paradigm A).

17. a. *nā-s’ghū*.

Qal pft. plur. 3 pers. masc.

b. *mīz-zē*. The Dagesh arises by assimilation (§ 18 (2)) from *mīn-zē*.

c. *shā-mā’-tī*.

Qal pft. sing. 1 pers.

d. 'ō-m'rim.

Qal partep. plur. masc.

e. *nē-l'khā*. Here the cohortative Hē is toned.

The verb is the Qal impf. of לָחַץ 1 pers. plur. with Hē cohortative (§ 111).

f. *dhō-thāy-nā*. The first consonant is aspirated because of the preceding word which ends in an open syllable (§ 64 (2), paragraph on transliteration). ff. *bdhō-thān*. This second is a contracted form of the first, which is an Aramaic dual (see § 125 III.), the Pathach being lengthened because standing in pause (§ 50 (1)).

g. *vāy-yē-lēkh*.

Qal impf. of לָחַץ (§ 111), the Tsere of the final syllable being shortened to Segol in consequence of the drawing backward of the tone by Vav cons. (§§ 46 II. (2), 158).

h. *vāy-yēm-tsā-'ēm*.

Qal impf. 3 pers. sing. of מָצָא (§ 118) with Vav consec. (§ 156), and the 3 plur. masc. pronominal suffix (§ 92).

18. a. *mē-rā-chōq*. Tsere is lengthened from the Chireq of קָן (§ 154), since Resh cannot as a rule receive Dagesh forte (§ 53 (1)).

b. *ā-bh-ṭē-rēm*. For *ā* see §§ 21, 155. Beth is aspirated after the open syllable. The word *ṭē-rēm* is a Segolate (§ 31).

c. *yūq-rābh*.

Qal impf. of קָרַב taking, as a verb Ayin Guttural, Pathach (§ 106 (2)) for Cholem.

d. *vāy-yūth-nāk-k-lū*.

Hithp. impf. plur. 3 masc.

לֹא־הָמָּיִתְּ e. *lă-h^amī-thō.*

Hiph. inf. cons. of מָתַת (§ 116) with suff. of 3 pers. sing. masc. (§ 92), and with לְ prefixed, the Sheva of which becomes Pathach with Metheg by §§ 48, 42 iii.

KEY TO EXERCISES.

EXERCISE I.

Sheva is vocal in—

1, 5, 9, 12 (first Sheva) by § 12 (1); in 10 by § 12 (2); in 6, 8, 11 by § 12 (3); in 4, 12 (second Sheva) by § 12. 4.

Sheva is silent in—

2, 3, 7 by § 13 (b); in 10 (first Sheva) by § 13 (a).

EXERCISE II.

Dagesh is lene in—

1, 3 (Beth), 5 (Tav), 6 (first Beth) by § 17 (2); in 5 (Pē), 6 (second Beth), 8 by § 17 (4).

Dagesh is forte in—

3 (Yod), 4 (Qoph), 6 (Mem), 7 (Samech), 8 (Yod) because these consonants take Dagesh forte only, § 17. 1; in 2, 7 (Pē) by assimilation, § 18.

EXERCISE III.

Sheva is vocal after a long vowel in open syllable in 1, 10, 11.

Sheva is silent in short syllable in 2, 3, 4, 6, 7, 9, 12.

Sheva is vocal under first letter of 4, 6, 12 by § 12 (1); in 5, 8 by § 12 (4).

EXERCISE IV.

The sign \daleth must be read δ in 1 by II. (1); in 3, 4, 10, 11, 12, 13 by I. (1); in 6 by I. (2); in 7 (final instance) by I. (4); in 9 (first instance) by I. (3).

EXERCISE V.

The vowel of the Article will be Pathach with Dagesh forte in the next syllable in 1, 3, 8; Qamets in 4, 5, 6, 7, 16; Pathach and Dagesh forte implicitum in 2, 10, 12, 13, 15; Segol in 9, 11, 14.

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